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EDITORIAL

Denominations and Organizations Promoting Religion

OR a concise and comprehensive view of the Christian forces of the United States, the new edition of the Year Book of the Churches, published for the Federal Council of Churches, is indispensable. It contains over four hundred pages of statistics and information so compressed as to be almost statistical. There is a reference list of presumably all the religious bodies in the United States, with the personnel of their general organizations, a list of their missionary, benevolent and educational enterprises and of their publications, a brief statement of the history, doctrine and polity of each body, and the latest available statistics. There is a directory of the Federal Council, with its commissions, committees, and affiliated and cooperating bodies; and a very complete directory of the undenominational or interdenominational organizations for social service and for the promotion of religion. About two hundred and fifty of these agencies are listed; a bewildering array of causes and specialized types of service, but less bewildering when viewed in such a conspectus giving the personnel and purposes of each and its relation to other and kindred organizations. An instructive contrast: One hundred and ninety-five denominations, mostly the heritage of our generation from earlier days, specializing upon the technicalities of doctrine and ceremony. Two hundred and fifty social service organizations, almost all the product of our own day, specializing upon the living problems of the present-peace, industry, temperance, purity, hygiene, education, play, citizenship. It would be a useful exercise to make an arrangement in parallel columns of some of the distinctive doctrines for the propagation of which denominations exist, and on the other hand the purposes for which these social agencies have been called into being. On the left we would put

the propositions that "repentance is the fruit of justifying faith, not a ground of the sinner's pardon"; that "the washing of the saints' feet is an ordinance the perpetual observance of which is commanded by Christ"; that "the Holy Ghost proceeds from the Father alone." On the right we would place such objectives as "the promotion of the cause of peace among the nations"; "to develop character, good citizenship, initiative, and resourcefulness in boys"; "to investigate conditions underlying labor legislation"; "to provide employment for discharged prisoners"; "to improve conditions of living in the home"; to further "the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's golden rule in custom and in law." Copies of the year book may be secured from either of the offices of the Federal Council of Churches, New York or Chicago.

Good Roads, Good Schools and Community Churches

ONSOLIDATED public schools have begun to appear in every state where hard roads have made the transportation problem easier. Twenty years ago the first consolidated school in Illinois was organized in a township in Winnebago county. Now many such schools may be found in the various states of the union, particularly where the good roads movement has caught on. Hard roads and the automobile are changing the entire structure of rural life, and people are no longer willing to have meager facilities in small communities. A whole township goes together for a good school. That is the very reason there are about a hundred community churches in the state of Iowa. Even in advance of good roads the people in many rural communities are insisting on the consolidation of the churches that there may be a resident minister, a larger neighborhood and a more efficient religious ministry. Meanwhile the religious leaders of many communions continue to rail against the community church. One week it is a southern Methodist bishop. Another week it is a Disciples state secretary. From time to time officials from most of the denominations join in, although it must be said that one rarely hears such sentiments from Congregational leaders. There is no provision for the recognition of community churches by the denominations except the community church be a thinly veiled denominational church set to win the unwary. This conservatism in the face of basic changes in the very structure of rural life in America illustrates well the density of the official ecclesiastical mind. The automobile is already ceasing to be a toy. People do not just ride. They go somewhere. In such families there is bound to come a revival of interest in church attendance, for the automobile makes a church ten miles away more accessible than the church used to be one mile away. In the new day we shall have rural churches still, but they will not be hopeless little affairs with a handful of the faithful. They will assume the dignity of town churches and be able to command an able ministry.

"Lord, Teach Us to Pray!"

R. Alexander Whyte was the last of the great Puritan preachers, a prince of the pulpit of Scotland, and his volume of sermons on prayer, to which is prefixed an exquisite interpretative sketch of the preacher, is a treasure. Happily it is now obtainable in America, and it ought to be much in the hand of every man of the pulpit, not only for its insight into the many-sided life of prayer, but for its profound and moving power as an example of great preaching. At times startlingly dramatic, it is everywhere rich in gorgeous imaginative coloring, and insights that flash light into the deep places of life and death. There is something in this book that defies all analysis, something titanic, colossal, overwhelming, which makes ordinary preaching lie a long way below such heights-a sweep of vision, a grasp of reality, a grandeur of conception that fills the heart with wonder and awe. Dr. Whyte seemed utterly oblivious of the modern difficulties about prayer. perhaps because he was a man of importunate, victorious prayer. He did not argue about prayer; he prayed. Where there is so much that is sublime it is difficult to select, but the sermons on the prayer of our Lord in the garden, on the Costliness of Prayer, on the Geometry of Prayer, are memorable. Perhaps the fault of the book-if it be a fault-is that its visions and conquests soar so high above our critical, hesitating, baffled, and, alas, neglectful, modern life, that it seems to belong to another dimension of experience. It makes one wistful, at thought of the ranges of insight and experience to which one has not attained. Piety was his passion; the great saints were his familiars; he tore the world aside like a veil from the face of the soul. If one would know the secret of great preaching, it is revealed in this book as nowhere else, perhaps, in our generation.

The Daily Vacation Bible School Movement

I N the field of religious education the Daily Vacation Bible School is the distinctive feature of the present generation. The summer of 1901 witnessed the successful operation of four schools in mission churches of New York City. The movement reached other large cities of the east within a year or so, and in 1907 four schools were conducted in Chicago. This summer greater New York and suburbs is operating over 250 schools and Chicago has opened over 200 with an anticipated enrollment of over 30,000 boys and girls. The country at large will have more than 4,000 schools. The founder of the movement, Rev. Robert G. Bovelle, is promoting the work in China, where he reports that in Pekin alone there are 42 schools. The Daily Vacation Bible Schools open at the close of the public schools. Attendance is voluntary, not compulsory as in the public schools. On account of its varied and interesting program which runs the range of marches, drills, Bible stories, music, character stories, memory work and all kinds of hand and craft work activities, it wins with the children. The term is five or six weeks, two hours a day. As to number of sessions this is equal to half a year of Sunday school, and each session is twice as long. A well known leader in the field of religious education speaking of the moral and spiritual value of the movement refers to it as a great summer evangelistic campaign. minister and church leader of national reputation speaks of the movement as the greatest development of the church in a generation. All of the first hour has a direct religious educational value, while the second hour is given more specially to recreational and hand work activities under the direction of trained Christian teachers. To a considerable extent there is an effort to correlate and harmonize the various elements of the daily program so that something of unity prevails regardless of the variety of activi-

Fighting Famine With Modern Methods

ASOLINE power must replace the horse power in the Gamine areas of Russia, for the horses are dead. The Quakers with the practicality which has so splendidly marked their efforts in all the famine areas of Europe have begun the use of modern methods in farming. Incidentally they may teach Russia some lessons which will be worth more than all the famine fund has cost. Three tractors are in use all season tearing up the ground for potatoes and millet in famine sections remote from the railway. The tractors never work for individuals but only for communes and social groups which work cooperatively, for only thus can a whole village be saved. The American machines run day and night and young Russians who never held a steering wheel before are learning to clean spark plugs and mend ignition wires. Late in July the fall plowing will begin and the sturdy machines will start on the long battle to conquer the famine of 1923. Of course three tractors make a pitifully small force with Ju

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1923. with which to face the starvation of millions of people. But probably before these lines are in print more machines will be on the way to Russia. The vast oil fields of that land guarantee an abundant supply of fuel. Were the machines multiplied into the hundreds and set to work all through the famine areas, it would soon be possible to announce to the world that the job was done. The reorganization of Russia into anything like industrial normalcy is a long slow process and one that is the task of no other people save the Russians themselves. But the feeding of the hungry waits only on a few simple agricultural expedients. Most of Russia is agricultural and lacks only tools to extricate itself from its present terrible crisis.

Protestant Strategy in European Countries

OR centuries Protestant activity has been virtually impossible in some European countries. In others the work has been stunted because of handicaps imposed by governments. In spite of these handicaps the Protestant faith has made some headway, and little preaching centers have been established in most of the cities of Europe. Following the war many ancient restrictions were removed. Now, for the first time the gospel may be preached freely by Protestants in many countries. The popular movements in the direction of Protestantism have been striking and encouraging. Meanwhile the Jesuit machinations in the capitals of Europe revive once more the sort of political maneuvering which made the religious history of Europe disgraceful. Unless the Protestant churches move quickly, the door will be closed again and no permanent gains for a free faith will be made. For an hour like this it is a pity that our American denominations such as the Baptists and Methodists persist in going it alone. Enough money is available, if it were directed by a central board of strategy to make effective every struggling Protestant church in Europe. In place of that, denominations which have never had churches in certain European countries now place denominational advantage above the interests of the indigenous Protestant group. Europe is not a foreign mission field. We do not need to send American workers over there in large numbers. What is needed is to develop the native resources in the several countries by grants of money and by reinforcement of leadership. Theological seminaries must be set on their feet. Churches must be erected. A literature must be created and widely circulated. Many countries in Europe that are now nominally Roman Catholic but really agnostic, would turn to the Protestant religion if it presented itself as an effective movement promising to meet adequately the religious needs of the people.

A Million Cans of Milk For Russian Children

MILLIONS of Russian children will die for the lack of milk this year. Even a good grain harvest will not help greatly for the animals are dead and children must have milk to grow normally. The American Commit-

tee for Relief of Russian Children confines its work to children. Its overhead expense is all provided for by other than the publicly subscribed funds. Every dollar given actually reaches Russia where it is distributed by Rev. George Stewart, a Presbyterian minister of New York and Mr. Frank Connes, interpreter of the supreme court of New York. This organization has set itself the goal of securing a million cans of milk for the Volga dis-The children of Russia in the famine district at once. tricts that do not die will be worse than dead if not properly fed. It is from this vast mass of underfed children that a mass of degenerates and defectives will be recruited to curse Russia during the next generation. The most recent figures from Russia show that with all the relief work being done there are still seven million people who are unprovided for. Capt. Paxton Hibben in Leslie's Weekly pictures the grewsomeness of the situation in these "I came upon a boy, stretched on the bare flagstones. He was dying, and as his breath came in little, hoarse gasps, his mother was taking the ragged clothing from him, very gently, to cover a half-naked little girl. And over on a step of the station a man sat, a boy a year and a half old tugging at his father's torn coat, and a baby of four months awkwardly stretched crosswise of the man's knees, sucking at a bit of watermelon rind. Every railroad station was like this. And at night, as our car lay in the railway yards, I could hear all night long the thin voices of the children saying over and over again: 'Uncle! Uncle, give me a little, tiny piece of bread-uncle!' think I shall hear that all my life."

American Students in French Universities

THE efforts that were made by the officers of the American Expeditionary Force in France and Great Britain at the time the armistice was signed, to provide the boys in the service with some useful occupation pending their return to the United States, resulted in the opening of the doors of practically all British and French universities to the men of the A. E. F. on the most simple and easy terms. The consequence was that a great number of American boys availed themselves of this opportunity. Practically all of the British and French schools received into their ranks temporary groups ranging in number from one hundred up to more than one thousand. In France this movement was particularly notable. Very few of the boys in the A. E. F. had any large command of the French language. Most of them had picked up bits of French in camp life, but this defect was soon remedied by intensive courses in the French language, and lectures by interesting instructors on themes that offered the greatest promise of being understood by the American boys. In each one of these French universities, some of which were among the oldest in the world, an American dean was placed in charge of the students from the United States, and delivered courses to those groups on themes related to France and to civilization. In addition, professors, preachers and lecturers visited these universities and gave stimulating

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addresses to the A. E. F. men at work there. The result of this system has been a very interesting increase in the number of students at work in French universities. Before the war Americans usually went to German, Scottish or English universities, and for under-graduate work to the universities of Cambridge and Oxford under conditions made possible by the Rhodes Scholarship plan. At the present time there are practically no American students in the German universities, but in the French institutions there are many. Of course, the larger number of them are in the Sarbonne at Paris; but there are representatives of American scholarship in every one of the sixteen provincial French universities, and the American students represent forty-six states and one hundred and seventyfour American colleges and universities. The number has risen from sixty-one in 1919 to thirteen hundred and fortyeight in 1922. A little less than half of this number are women, most of whom are teachers of French. These facts give eloquent testimony to the friendly feelings of the American people toward France as the result of acquaintance made during and since the war.

Britain and Self-determination

IGHTLY has it been asserted with insistence that this is the century of democracy. Self-determination has become the passion of all the nations. The example of a few determined sections of the world's population has become contagious, and now there are few portions of the world that have any intellectual contact with the moving centers of life where the idea of selfgovernment has not attained dominance. Even the very small nationalities are sharers in the passion of the time. To them as well as to the rest certain great voices have come with the assurance of universal sympathy in their proper aspirations after independence. In some instances this ambition is cherished without due regard to the long and severe preparation that ought to precede the attainment of self-government. But in all such cases the good will of the progressive nations is with the aspirants.

The early and persistent leaders in this movement have been the nations of the Anglo-Saxon group. They were the first to perceive the immense importance and the astonishing possibilities of the principle. Prophetic spirits in Great Britain caught the suggestion from the moral leaders of Israel, the philosophers of Greece, the tribunes of Rome, the leaders of the free cities of the middle ages, and the founders of the universities. Most of all they inherited it from the barons who wrested the Great Charter from the hands of King John on the plain of Runnymede, the Roundheads who brought King Charles to the block at Whitehall, the Pilgrims who sailed away in the Speedwell and the Mayflower to find civil and religious liberty in a new world, and the fathers of the two civilizations of Jamestown and Plymouth Rock. They were inspired afresh by the audacity and success of the French Revolution, and in later days they have been interested and sym-

pathetic witnesses of the silent social and industrial revolution in Italy, the work of Mazzini and the followers of his potent ideas.

In the men of the Anglo-Saxon races this passion for self government has been steady and growing. The American Revolution was only one of its many expressions That was an outbreak of the irrepressible spirit within the family. It was both a bold affirmation of the idea by a young scion of the household, and a significant lesson taught the mother-nation by one of the children. The final victory of the Americans in that struggle was already forecast by the fact that the best of the British nation was on their side. The best of the statesmen of England sympathized with the struggling colonies. The best of the British people were of the same mind, or indifferent to the attempt to conquer the provincials. The best of the soldiers of Great Britain were never sent across the Atlantic for the same reason. The red-coated armies were made up mostly of mercenary soldiers hired from military speculators in central Europe. And if there had not been a wooden-headed foreign king on the throne, one who hardly knew the English language but gloried in his Hanovarian inheritance and traditions, there would never have been a war between the mother-land and the colonies. When that struggle was over, England had learned the lesson that her children were of the same self-determined type as her own home people, and would never submit to autocratic treatment.

That lesson has been the secret of the colonial policy of Great Britain from that day forward. She has secured for herself large spaces of the earth's domain only to impart to their peoples the master ideas of the modern time-democracy, education, national honor, and religion—and then has set them on the high road to independence and a place in the sun. The British race has its faults, of which it is very proud. Among them are self-assurance, egotism, stubbornness, irascibility, and a certain incapacity for easy adjustment to new and disturbing ideas. On the other hand it has marvelous ability to hold its ground, to carry out its objectives in spite of heavy opposition, and to suffer if need be for great causes. British people are not easily aroused to enthusiasm. But once they have taken a stand, they are sure to hold on.

It is these qualities in them and their children that have made possible the world's great democracies. The example of America became contagious in the family of the English-speaking nations. Canada, Australia, New Zealand, South Africa, one by one demanded the same self-government that the United States had achieved. And slowly, grudgingly, but surely Great Britain assented to the proposal. There were many British people who opposed bitterly the movement toward independence on the part of these colonies. But there was the progressive heart of the nation that was always true to its ancient passion for liberty, for itself and all the children of the family. Almost without demonstration the widely separated nations of the Anglo-Saxon blood found themselves lifted from the estate of provinces to that of colonies, and from that of

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colonies to dominions, such as they are today. And those dominions are held to the mother country by no arbitrary rule of royal decree, but by the most tenuous and gossamer-like thread of official relationship. So much is this the case that on the outbreak of the great war Britain did not know that she could count on a pound of gold, a regiment of men or a sea-going transport from the dominions. It was only the response of free peoples to the call of the mother race that poured gold and men and ships into the service of the union jack.

There is no reason to doubt that the other portions of the British empire will achieve independence as rapidly as they are able to vindicate their right to it. It must be understood that there are strong sentiments within the English nation urging freedom for all dependencies with the same vehemence shown by the most energetic nationalists in these dependent groups. On the other hand the selfish commercial spirit often operates, as it does in other portions of the world, to retard the process of political liberation. The movement resulting from these contending forces, favorable and unfavorable, both within and without the nation, is slow, but on the whole steady and undefeatable. This has been the history of most of the British provinces. Their varying degrees of self-government are the result of careful consideration of their capacities for democracy, and the gradual transfer of power into their hands. This movement is never rapid enough to satisfy the more ardent patriots. On the other hand, it is always too rapid to save the conservative elements in the nation from serious misgiving and alarm. On the whole the result is progress. And England is the one nation in the world, with wide colonial experience, that has succeeded in mingling wise administration with progressive development of the program of independence.

At the present time the eyes of the world are fastened upon the three most conspicuous examples of British dependencies struggling with the problem of self-government. These are Egypt, India, and Ireland. Egypt is a notable example of wise and constructive administration. From a French regime which well-night drained the land of its resources, the valley of the Nile has become one of the rich lands of the south. British residents like Lord Cromer and Lord Kitchener, though mere advisors of the native government, and having no official position save that of English gentlemen residing in the land, were in reality the rulers of Egypt. The local authority in every district was not the provincial governor half as much as it was the English doctor and engineer. By processes of this sort the people were taught a measure of thrift and expert knowledge of agriculture, stock rearing and other They were also taught to prize self-government. A strong sentiment in favor of a native administration that should have something more than the shadow of power was inspired by the spectacle of a race as efficient and dominant as the British. At length that plan was organized into the proposals made by Lord Milner. By some both in Egypt and in England these proposals were deemed too radical; by some they were thought too con-

servative. They are at the present time being tried out. No one is quite sure that Egypt is prepared for self-government. It is probable that if the strong support which British influence extends to the new administration in Egypt were withdrawn, the entire fabric of popular government would collapse. Time alone can determine. But it may be set down with confidence that it is the British disposition to grant to Egypt a full measure of self-determination at the first moment practicable. This, as in all cases, will be a compromise between radical and conservative opinion. But it will reach the desired end in due time.

Even more interesting, and much more in the public eye is the problem presented by India. There the situation is far more complex, and to that extent more tense. Half a hundred races, with as many dialects and widely varying religions offer a riddle which not the most acute intellects of Great Britain or India have been able to solve. Radical nationalists like Tagore and Gandhi insist that the many and diverse peoples of the great peninsulas are capable of self-government. Others as deeply interested in the welfare of the land affirm with confidence that the withdrawal of British control would precipitate intertribal strife which would undo the advance made during the past century. Here again it is not alone Indian opinion which demands independence and denounces the slowness of the government in affording self-determination to the widely scattered races of the great colonial empire. It is radical English opinion which is pushing for the complete emancipation of the land from British domination. Soon or late that will come. Nothing would be more disastrous than to have it come too rapidly. The best method seems to be to allow the Indian peoples the fullest measure of participation in the government. If in due time they disclose the same qualities of leadership in administrative work that they have manifested in literature and education, it will be proof that the time of the full realization of their national aspiration is at hand.

Of Ireland it is difficult to speak in this depressing hour. The plan that appeared to be on the point of consummation for a real democracy, as free and honorable as the estate of the great dominions of the empire, seems to have met a strange and baffling defeat at the moment when it was meeting approval by the electorate of that much harried land. The obstinate and incorrigible folly of a few self-appointed leaders like de Valera seems to have set back the clock for years. Perhaps the defeat of free government in Ireland by its own misguided agitators is but for a time. Constructive spirits like Griffith and Collins deserve the full confidence of all right-minded Irish people in all the lands, and the sympathy of progressive people of every race. It is incredible that Ireland should continue indefinitely to defeat the program for its own just and honorable inclusion in the family of free and selfgoverning nations. All that stands in the way of the realization of this hope is the rule-or-ruin policy of the bitterenders. Great Britain will give to Ireland, as to the rest of her colonies and dependencies, the opportunities for

self-realization at the moment when they can be appreciated and utilized. The movement for self-government in Ireland and in every other part of the world is undefeatable. And its surest guarantor and promotor is the history and spirit of the British empire.

The Objectives of Evangelism

T is rightly assumed that a part of the program of Christianity is the service of evangelism. The Master went about calling men to himself and the work of the new social order he was inaugurating. In one of the most dramatic moments of his life he laid his hand on the great evangelistic message of the Prophet of the Exile and insisted that in his proclamation of the good tidings that ancient oracle had found realization. He sent his disciples out to invite men into the new fellowship. The men who became the interpreters of his ideals to the world made much of the call of others to his enterprise. And in the entire history of the church evangelism has had a notable place.

At the present time Christian leaders in all the churches are announcing the fact that the spirit of evangelism is prevalent and growing. This is counted as one of the favorable signs of the times. For such a movement there has been long and anxious waiting. It may be that the tokens of the present moment are really significant. Certainly there has been a more noticeable effort to win the attention of non-Christian people to the gospel during the past two years than in any recent period. A further note of hopefulness is found in the quiet and congregational character of the endeavor, rather than through campaigns and spasms of revivalistic energy. The day of the big meeting seems happily passing. It appears to have come to the attention of serious minded Christian people that an evangelistic "drive" in a community is as illogical and abortive as would be an educational spasm, in which some vocal persuader with the vocabulary of academic enthusiasm were to undertake to educate all the youth of the town in a series of daily or nightly exhortations.

It is a relief to find that evangelism which has so long suffered from the auctioneer method is quieting itself to serious and worthful appeals to men and women capable of estimating at their true values the factors of the Christian life. The income of young life into the churches from the families and the Sunday schools is healthy and natural. The tactics of the professional evangelist in the churches themselves are usually of a character to hinder rather than to promote the growth of the spirit of genuine Christianity. But in the Sunday schools such performances are so at variance with every principle of sound religious education that few self-respecting pastors will longer tolerate them. The evangelism that wins anything more than a transient and superficial success is that of the pervasive, pastoral, teaching order, that uses all seasons, and issues in the regular and orderly reception of young and old alike into Christian fellowship as a step toward more effective Christian service.

Insofar as that kind of evangelism can be promoted by denominational effort, by concerted community plans, by the encouragement and direction of church federations and councils of churches, or by the more widely extended ministries of the Federal Council of Churches, through its commission on evangelism, admirable results can be achieved. Indeed the reports of the past two years are encouraging as pointing to an era of sanity and efficiency in the evangelism of the Protestant churches. For it indicates a growing conviction on the part of Christian leaders that the serious business of the church is not evangelism, but the realization of the ideals of Jesus in human life. In the past it has been too much the effort of the denominations and the individual churches to promote evangelistic effort for purposes of self-interest. It is a pleasing euphemism to describe the efforts made to win converts as the "extension of the kingdom," or the "conversion of souls to Christ." In reality the chief objective of most of the evangelistic campaigns of the past has been to augment the membership of the churches, and thus serve the very practical institutional end of visible and financial

The only plausible appeal that can be made to people to unite with the churches is in the interest of the great objectives of the kingdom of God in the world. The usual type of evangelism is too transparently self-interested to win the enthusiastic enlistment of men and women who want to invest their lives in really great enterprises. When the church appeals to people to come into her membership because they ought to desire to save their souls, or to become a part of a church organization, the appeal is too shallow and unconvincing to get the best members of the community interested. But when strong personalities are made aware of the tremendous opportunity those who have the mind of Christ are afforded for the attainment of the ideals to which he directed them, the appeal is not usually in vain.

It is the age-long mistake of the churches that they have set their own success in the place of the true objectives which give them their only excuse for existence. Christian history is marred at a score of critical points by the fatal mistake of making the church an end whose success was to be promoted, rather than an instrument for the accomplishment of worthy purposes. Whenever that opinion prevails, it will be only the weak, the conventional, the conforming who will take the church seriously. An evangelism that aims at bringing people into the visible body of believers as its first and really important enterprise will always fail to make upon thoughtful people the impression of being worth their regard. Why should a church federation have a committee on evangelism? There are several answers. One is that the promotion of evangelistic effort in any manner possible is the most important work that can be undertaken by such an organization. We believe this to be wholly a mistake. There is value in the furthering of a sane, systematic and cooperative type of congregational and pastoral evangelism in every community. And this we believe can be greatly furthered by such direction.

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Again, people who are aware that there is a more important field of Christian service than that of merely getting people into the churches, are led to acquiesce in a program of evangelism, even of the cruder sort, by the feeling that many people want it, and want nothing else; and perhaps behind the smoke-screen of some sort of evangelistic effort an opportunity may be found for some of those forms of practical Christian service, like religious education, community welfare, the relief of wrongs, the purging of public morals, the promotion of religious neighborliness, and other plans which are implicit in Jesus' program for any community.

The church and the Sunday school will have to be rescued from the habit of making them the stage for the exploitation of the ordinary forms of evangelistic effort. As long as they suffer under this incubus they can never reach the standard of efficiency of which they are capable. And the same unwise propaganda lies in wait to pounce upon every other organization that shows any degree of vitality. The Daily Vacation Bible School is the latest of these admirable forms of Christian activity to be threatened with an inundation of revivalistic zeal. There are eager propagandists of the evangelistic method who are pushing hard against the doors of such agencies of religious instruction, bent upon subverting them to their unscientific and medieval program.

The sort of evangelism that will prove really effective is the direct appeal to men and women, not to join the church, but to undertake the activities that can alone give the churches reason for existence. Why ask people to join the church, and then after they have learned to work in the harness of congregational and denominational loyalty, slowly and timidly inform them that there is something further to be done in the form of social service, adjustment of unsocial industrial conditions, salvation of the wastage of human life through the evils that afflict the world? Why not call them directly to these great objectives which were the theme of Jesus' thought and concern? Then there would be no possibility of keeping them out of the churches which held out to them such a platform of service.

The new and effective evangelism calls men and women to the great adventure of working at Christ's program. And the appeal of the church, not for its own sake, but for the sake of its supreme purpose, will not be in vain.

The Circus

A Parable of Safed the Sage

THE daughter of Keturah spake unto me, saying, There is a Circus in town. Wouldest thou like to borrow my two children tomorrow?

And I said, Nay, but I will borrow them today.

So we went to the Great Show.

Now, in my youth the Price of Admission was the half of a shekel for an adult and the fourth part of a shekel for a child. But now it is much more than that. But in my youth I did not always have the fourth part of a

shekel, but I was always among those present. And Elephants are great consumers of water.

Now we went, I and the children. And there were Three Rings and Two Platforms. And there never was a time when a Spectator might watch any one feat without feeling that he was missing something better.

Now, as nearly as I can remember, the modern show hath much more skillful feats than the shows of my boyhood; for I saw wonderful stunts. But I think the Modern Show is based upon an error in Psychology; for it showeth more than can be seen or remembered.

And both in a Show and in a Sermon the Art consisteth largely in Knowing what to Leave Out,

And when we were home, and the children were tired out, and I was weary also, I sought to learn what had interested them. And the great confusing feats had not impressed them. But they had seen a Trick Dog, and an Educated Horse, and a Pony named Topsy, which they knew was the name of the pony their mother had owned when she was a little girl.

And the elephants, of which there were twenty-three, had not impressed them greatly; whereas a show with one elephant had been great in my boyhood. But they were impressed by the Hippo, as they called him. And they said, He looked like a Potato. Now, no grown person would have been clever enough to think of that; but as he lay there with two eyes in the small end of him, it was exactly what he looked like. And they noted the One Hippopotamus, and not the twenty-three elephants.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that it is highly unsatisfactory to handle a *change* and a *change back* in one order. Our subscribers on vacation will therefore please take note that in their own interest we are disregarding all deferred "change back" orders and will wait for specific instructions at the time the subscriber wishes the "change back" to be made.

Two good rules to remember:

- 1) One change at a time;
- 2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

The Outlook for the Disciples of Christ

By Winfred Ernest Garrison

HE Disciples of Christ are the most considerable religious body that has originated on American soil. Those of us who were born in this family of faith and who adhere to its fellowship enjoy the belief that the movement is in many respects typically Americanexhibiting perhaps the defects of its qualities, but at all events strongly American in its spirit and temper. Originating in western Pennsylvania a century ago, moving westward with the current of migration, it has gained and held its strength in the middle west. The east, in general, knows it not. It is a stranger in New York and Boston. But the Mississippi Valley knows it. It built itself into the growing structure of the social and religious life of the states of the old northwest; it was with the pioneers in Kentucky and Missouri; it helped to lay the foundations in Kansas and Oklahoma. It is neither a criticism nor a confession to say that its followers are for the most part a rural and small-town people. Uncle Sam himself, it will be recalled, is not exactly an urban figure. If one analyzes this claim to Americanism, the following specific qualities of this group seem to justify it.

DEMOCRATIC CHARACTERISTICS

It has from the start been strongly democratic and individualistic. There was too much Scotch-Irish stock in it to permit it to be otherwise. A favorite text is, "Call no man master." Its earliest promoters protested against "clerical domination." It was long before one of their ministers dared to wear the title "D.D." They refused to be called "Campbellites." Even in the prime of his power and influence, the words of Alexander Campbell were often challenged by those who, in a general way, might be considered his followers. His opinions bound nobody. It may be said of them, as it has been said of the Baptists, that their democracy sometimes takes disorderly and inefficient forms. Perhaps it does. So does American political democracy. I am not saying that the Disciples have been the perfect embodiment of efficiency or of the spirit of democracy, but that they are strikingly democratic in the characteristic American way. Because of this, they have often been the prey of demagogues and they have perhaps been unduly influenced by catch-words and mottoes. They have sometimes been suspicious of their best leadership and especially resentful of any apparent assumption of superiority. While theoretically committed to education, they have been not over-cordial to those who had too much of it. They are impatient of theorists and theories, distrustful of the critical mind, disinclined to the scrutiny of their presuppositions, and disposed to rely upon the judgment of the plain citizen as against the expert. If the right of private judgment is central to Protestantism, they may claim to be typically Protestant as well as typically American.

The Disciples have sought to reconcile liberty with union, believing them to be one and inseparable, now and forever. This antinomy presents problems, some of them still unsolved, but every element among the Disciples firmly believes that these two principles can and must be combined in the church of the future.

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They have been a practical-minded, common-sense, unmystical people, loving to believe that their faith rested upon demonstrable certainties and objective facts which anyone could apprehend if he only would, and presenting a definite program of action which anyone could follow. Christian faith, they have said, like any other kind of faith, is simple belief of facts upon adequate testimony. Repentance is the turning away from one's actual evil ways, not sorrow for a general state of sin as a theological concept. Baptism is a specific act of obedience. The entire process of becoming a Christian is as clear-cut and definite as the procedure by which an alien becomes a citizen Because it is all so simple and obvious, they have been perfectly sure they were right, equally sure that others were wrong, and correspondingly positive in utterance. They have had little patience with the dreamy, the misty, the transcendental, or with any conception of religion which could not be expressed in the common meaning of plain words and compacted into a formula.

They have been lovers of simplicity—a simple creed, the "simple gospel," a plain form of worship. For a long time there was a decided feeling of opposition to the building of "fine meeting-houses." They feel about clerical vestments as the average mid-western American feels about the gold-laced coat and the satin knee-breeches of diplomatic court costume; and their attitude toward ritualism is that of a plain citizen toward the formal etiquette of a throne-room. They are partly annoyed and not a little amused by it. They are a hearty, vigorous, friendly and direct people, with a certain scorn for theological subtleties and but little interest in the delicate nuances of style or opinion. They may occasionally split their infinitives, but they seldom split hairs.

I.

In so far then as the Disciples do constitute a characteristically American group, their contribution to the religious life of this country and their present outlook must be a matter of some interest to others besides themselves, especially since they are far past the point where they began to count their members by that favorite American numeral, a million. The fact, too, that their history and principles are not widely known may justify a brief statement which will go below the superficial description of their characteristics as an actual group.

A conviction of the unchristian nature of the bitter denominational rivalries of the time and of the inefficiency

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of a divided church as an instrument for saving men, furnished the impulse for those religious stirrings, early in the nineteenth century, which issued in the formation of the body known as the Disciples of Christ. Thomas Campbell, a minister in the Seceder Presbyterian church, emigrated from his parish at Ahorey, Ireland, to western Pennsylvania in 1807. On account of resistance to his efforts to unite the various branches of the Presbyterian church in that region, he had already broken with the authorities of his church, organized the "Christian Association of Washington (Pennsylvania)" and was putting into print a "Declaration and Address" proclaiming the principles of union, when he was joined by his son, Alexander, who had spent a year in the University of Glasgow, where, through the influence of Greville Ewing and the Haldanes and by his own independent study of Scriptures, his allegiance to the Seceder organization had been considerably shaken.

Father and son joined heartily in a movement which was motived, first of all, by an ardent evangelical desire to redeem and enrich the lives of men by the gospel of Christ; second, by the conviction that only a united church could accomplish that end and could be in harmony with the will of Christ; third, by the principle that the basis of union must be the essential and imperishable religion of Jesus, centering in personal loyalty to him, rather than any complete formulation of doctrines however correct. It was their conviction that all human and speculative opinions should be eliminated from the test of fellowship, and that Christian men in their thinking and the church in its organization and activity must be free from every sort of overhead tyranny and especially from "clerical domination."

THE ANCIENT ORDER

In working out these principles, the Campbells laid renewed emphasis upon the classic Protestant attitude to the Bible, and adopted as a presupposition the then current conception of biblical authority. Their escape from the complexities of creedal and speculative theology lay through a return to the phraseology of the New Testament, and the adoption of Peter's confession, "Thou art the Christ, the son of the living God," as the sole creed and test of faith. Their specific effort soon took the form of an attempt to 'restore the ancient order of things," that is, the faith, ordinances, and life of the church of the apostolic age as it s described in the New Testament. After the movement was under way, its leaders became convinced that the baptism of the New Testament was immersion. The adoption of this practice brought them into relation with the Baptists, with whom they remained in fellowship until about 1830. When the separation occurred, in some places by the action of the Baptist churches and associations in casting out the "reformers," and in others by the action of the "reformers" in leaving or dissolving the associations, the new body came into existence with a considerable group of adherents, most of whom had been Baptists.

A great and effective stimulus to evangelism came from the adoption of a simple "ordo salutis"—faith, repentance

and baptism—a program which gave the seeker after salvation something definite to believe and something specific to do. An important accession of strength, together with a re-emphasis upon the right of individual liberty of opinion, came from union with a movement led by Barton W. Stone, under whom an important group, chiefly in Kentucky and Ohio, had come from the Presbyterian church by a different route to the same essential position.

By reason of the breadth of its fundamental principles and the absence of any official theology, the movement lends itself to freedom and progress. While it is true that the leaders of the first generation developed a very definite theology which has been held by a large proportion of their followers, this is no essential part of the movement. It has never been codified or enacted; it never has been and, without radical changes in the structure and ideals of the group, it never can be enforced.

TWO BASIC ASSUMPTIONS

In giving form and definite content to this fundamental motive to seek unity upon a basis of the simple and essential gospel conceived in terms of personal loyalty to Jesus as Lord and Master, Mr. Campbell and his associates adopted with new emphasis two then current assumptions: first, the principle of the normative character of the faith and practice of the apostolic church; and secondly, the conception of the Bible as an inerrant record from which, by a simple process of exegesis, the content of that faith and practice could with certainty be ascertained. The first of these had occupied but small place in the thought and program of the churches through the eighteenth century and the first part of the nineteenth, but it was nowhere denied. It had, in isolated instances, been strongly as-The second was a re-affirmation of the formal principle of the Protestant reformation. This principle of biblical authority was greatly clarified by these nineteenth century "reformers" by applying to the Bible the distinction between the successive dispensations of divine grace-the Adamic, the Mosaic, and the Christian—so that the New Testament alone became the lawbook for Christians. Mr. Campbell, who had in him the making of a higher critic, was insistent that the student of the Bible must ask when, by whom, and to whom a passage was written before taking it as the will of God for this age. The basis of unity was further immensely simplified by discovering that, by the testimony of the New Testament, the requirements for admission to the apostolic church were simply faith in Jesus Christ as the son of God, repentance, and baptism. It was therefore not necessary to come to the agreement upon a complete biblical theology, or even a complete New Testament theology.

These two assumptions, together with the underlying view of religious authority as something external, absolute and unchangeable, a revelation of the will of God conceived as existing outside of the universe and independent of it, completely dominated the religious thinking of the early part of the nineteenth century. As a matter of course they also dominated the thinking of the Disciples in the period in which they were developing the type of doctrine and the

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system of religious thought which has been prevalent among them for the greater part of a century. In any consideration of the future of the Disciples it is of primary importance to distinguish between those things which constitute their motives and principles, and those opinions and interpretations which were developed on the basis of current presuppositions, and which were determined largely by the temperament of the leaders, their Lockian philosophy and their reaction against certain common abuses.

Let us say again, then, that the essential motive of the Disciples of Christ in the inception of their movement was to restore the simplicity and purity of the gospel of Jesus and to unite the church in loyalty to him, troubling no man's conscience and trammeling no man's liberty with man-made creeds and human opinions. To that program the Disciples are trying to stand fast. But the working out of that program in our time may conceivably take either one of two directions: First, for those who hold strict views of biblical authority and who hold that "revelation does not need to be interpreted" (the recent words of a prominent minister), this program will mean the maintenance of a definite doctrinal statement, a "divine plan of salvation" with its ordinances and procedure, and a scheme of church organization, all conceived as God-given, unchangeable, final, revealed and known beyond the possibility of a mistake or a reasonable difference of opinion. This is the "restoration of a particular ecclesiastical order" of which Mr. Campbell spoke hopefully. Or, in contrast with this, it may mean, secondly, an effort to emphasize the leadership and lordship of Jesus, to maintain constantly an open and inquiring mind, seeking to find what are the central principles of his religion, using such means of knowledge as are at our disposal whether they are perfect or not, to disencumber these of the accumulations which cramp and hinder them, and to put them to work in the world functioning for our day rather than perpetuating the accretions of the past, realizing meanwhile that our interpretations and applications of the religion of Jesus are not necessarily inerrant and that one must be ready to maintain a vital fellowship with those whose loyalty to him leads them to quite other opinions and practices.

PRIMITIVE CHRISTIANITY

Under the first alternative, the maintenance of the unity of the Disciples themselves, not to mention their contribution toward the unification of the whole church, would be conditioned upon securing unanimous agreement upon three matters: that primitive Christianity had an organization, a formulation of faith, and a set of ordinances definitely intended to be authoritative, permanent, and universal; that the New Testament gives an account of these so authentic and dependable (not to say inerrant) and so unmistakably clear that we can have indisputable knowledge of them; and that a certain "particular ecclesiastical order" is the one taught in the New Testament. Under the second alternative there is room for diversities of opinion about the whole range of questions of doctrinal formulation, ecclesiastical organization, ordinances, and all the rest of the technique of the religious life, together with unbroken

fellowship in doing the work for which Jesus lived among men.

FACING SHARP ISSUE

The Disciples of Christ have come squarely up against these alternatives. They need not divide, and I for one most earnestly hope that they will not. But only the blind can fail to see, and only the dumb can refuse to say, that there is a wide diversity of judgment among them as to what are the major interests of the kingdom of God and what is the unifying and motivating purpose of the church in this day. There are those, in large numbers, whose interest is primarily antiquarian, the apotheosis of a "particular ecclesiasticial order." Of course, they believe in righteousness and justice and brotherhood; they want to see society redeemed as well as individual men saved; but the first essential for all this, as they see it, is the proclamation of "our distinctive plea," meaning by that phrase that "particular ecclesiastical order" which they believe was exhibited in the church of the apostolic age. The acceptance of that order they consider essential to loyalty to Christ and to fellowship in his church. And there are those, in numbers perhaps not so large but rapidly increasing, who are unwilling to identify the religion of Jesus with any "particular ecclesiastical order" or to limit their fellowship to those who are in agreement with them upon these matters of doctrine, ordinance and organization. They also believe in righteousness, justice, and brotherhood, and in the application of the principles of Jesus to the individual and social life of men; and they insist that in claiming for themselves and granting to others the widest freedom of inquiry in all historical, critical and social questions, and in claiming fellowship with all others who are seeking to practice and promote the religion of Jesus, they are not only in harmony with the spirit and teaching of the master but also loyal to the true fundamental principles of this religious movement. These specific doctrines and practices which have been generally current among the Disciples-for instance, a theory about the authoritativeness of the Bible, an opinion of the priority of faith to repentance, a certain psychology of conversion, a belief as to the design of baptism, etc.—are merely incidental, growing not out of the great inspiring motive of the movement, but out of local and temporary influences and therefore subject to change and open to free investigation, dissent and variation without disturbing the essential bond

The Disciples are not unique in having within their fold representatives of these two types of mind and tempermanent. The question is, Can they continue to live together? It is encouraging, though not decisive, to note that they always have lived together, for from the earliest days these two types have been in evidence. A long series of episodes in the history of the Disciples have exhibited the tension between the legalistic or strict-construction type of mind and the liberal or progressive type. The legalists said, No unimmersed person is a Christian. Mr. Campbell, whose heart always had leanings toward liberalism though his views on authority were strict, said: "I

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liberalsaid: "I do not substitute obedience to one commandment for universal or even general obedience. Should I see a sectarian Baptist (sic) or pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory and practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. It is the image of Christ the Christian looks for and loves. . . . There is no occasion for making immersion absolutely essential to a Christian." There are probably few of any Disciples now alive who would deny the name of Christian to all unimmersed persons.

Later the issue of open or close communion arose. The argument-like most arguments on religion-ended in a draw, but the more liberal practice prevailed and has been universal for half a century. The modern inter-denominational cooperative movements came into existence. Against some internal opposition-not serious in this case-the Disciples entered heartily into the Christian Endeavor movement. Church federation aroused more alarm and onposition, and the decision in favor of it is not yet unanimous, but the Disciples have taken their part, not without credit, in the federation movement. The practice of interdenominational comity in mission fields even yet encounters out-spoken opposition, and very naturally and logically. If "our distinctive plea" is identical with the gospel and if every item of it is an indispensable part of the gospel, then an agreement to leave certain regions to the ministrations of the Methodists and Presbyterians and others must mean leaving the inhabitants of that territory without the gospel, that is, without the complete gospel. Truly a weighty responsibility. (Note that it is never a question of whether the heathen cannot be saved without "our plea." Nobody says that they won't be-though how can they be, if "our plea" is the gospel, and the gospel is the power of God unto salvation? The question about the salvation of the heathen is usually parried by replying that the real question is whether we can be saved if we do not give the whole gospel to the whole world.) Well, it is a good argument. In fact, there is no answer to it-if "our plea" for a particular ecclesiastical order is the gospel.

PASSION FOR UNITY

But the Disciples have, on the whole, gone into all of these cooperative movements, from Christian-Endeavor to missionary comity, with a good deal of heartiness. Whatever may be the apparent logic of their doctrinal positions, they are naturally, constitutionally, instinctively-and some of them illogically-cooperative. They have preached union from their earliest days, which were the days when not many good words were being said for it. They have had a program for union which they thought the world might reasonably be asked to accept. The world has not yet accepted it with unanimity, but Disciples of all shades of thought and all types of temperament are agreed that the union of Christians is both desirable and practicable. Perhaps the implication of the doctrine of baptism found in most of their older literature is that the unimmersed are unregenerate, and therefore presumably are not Christians. —in spite of Mr. Campbell's generous words. But the implication of their appeal for the union of Christians, which lies much closer to the heart of their motive, is that unimmersed believers are Christians; and this commits them to approval of every form of "denominational disarmament" and participation in every enterprise which manifests so much of unity as now exists and looks toward a fuller realization of the master's prayer "that they all may be one."

II.

In announcing this series of articles on the Future of the Denominations, the editor indicated four questions upon which the writers would endeavor to furnish information. It may perhaps give me a sense of assurance that this article covers the desired ground if I repeat these questions and attempt to answer them as definitely as I can. The discriminating reader can doubtless distinguish between the statements of fact and the expressions of opinion.

Is the denomination still characterized by its original genius and significance, or have its distinctive ideas and aims passed over into the common possession of the Christion community?

The original genius and animating motive of the Disciples' movement-which was, as I interpret it, the reunion of the church upon the basis of simple and essential Christianity, or, in Alexander Campbell's phrase, "to make the doors of the church as wide as the gates of heaven"is still the central and controlling principle with a majority of Disciples. But any movement in its formative and unpopular period makes its strongest appeal to a certain type of mind, and these like-minded persons tend to develop a common type of doctrine. So, while the Disciples have been earnestly desiring to discard all "human opinions" as tests of fellowship, they have inevitably developed a set of opinions of their own which, in general, they have not recognized as human opinions but have thought of as absolute and divine truths, some of which they have made tests of fellowship, and others of which many have made tests of "soundness." The natural history of this process by which opinion acquires the sanctity of revelation, Harnack expounds and illustrates in seven volumes in his History of Dogma. I am speaking now of the attitude of the strict-constructionists, whose voices are usually loud in denominational councils. The rise of the newer biblical scholarship and the increased contact with modern educational influences have been accompanied by a large measure of increase in emphasis upon the original motive and demand for the original liberty.

It is happily true that what I have called the animating motive of the Disciples from the beginning has become in large measure the common possession of all Christians. So much is this a matter of common knowledge that those who have not known the Disciples, and perhaps some who have known them, may smile at the suggestion that this now popular idea owes something to their advocacy. This merely shows what a change has come over the spirit of American Protestantism in the last hundred years. Yesterday I worshipped in one of the larger Presbyterian churches.

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in Chicago. On the cover of the calendar was this statement: "The gates of this church are as broad as the gates of heaven; the sole requirement for admission is an honest confession of Jesus Christ as Lord and Master." This is not the Presbyterianism of 1810, which rejected Thomas Campbell for holding that "some opinions taught in our confession of faith are not founded in the Bible." Whether the Disciples deserve much or little credit for the diminished emphasis upon conformity to creed, is of slight importance, but it is worth observing that men who love liberty and seek after the unity of all the followers of Jesus, if they find themselves in this fellowship, have reason to feel that its essential history and deepest motives justify their position.

How do the issues define themselves with respect to modern theology and the new social vision? At what peculiarly sensitive spots does modernism clash with tradition?

AUTHORITY AND SPIRIT

It has already been sufficiently indicated that there is among the Disciples the same difference of emphasis and presentation which everywhere exists between those who consider religion as essentially obedience to a revealed law of God and those who conceive of it in more flexible and less authoritarian terms; between those who define Christianity as a precise system of "facts to be believed, commands to be obeyed, and promises to be enjoyed," and those who think of it in terms of the appreciation of those spiritual values which Jesus has helped men to see and the embodiment of these values in the inter-related lives of men. It is the contrast-in Sabatier's familiar words-between a religion of authority and the religion of the spirit. When underlying principles are being thought out, as at the recent congress at Columbus, the conception of religious authority becomes one of the "peculiarly sensitive spots."

Since the traditional Protestant attitude has localized the ultimate authority in the Bible, the nature of biblical authority is a sensitive spot. Still more specifically, the questions of biblical criticism are sensitive spots whenever they happen to be raised in any definite way. The preacher or teacher who assumes or asserts the non-Mosaic authorship of the pentateuch, or that the fifty-third chapter of Isaiah was produced during the exile, or that the book of Daniel is a Jewish apocalypse of the second century before Christ, or that Ionah is a work of religious fiction, or that the author of the fourth gospel was other than the Apostle John, is not only very likely to be promptly calle I upon to defend his position (as it is right enough that he should be) but is still more likely to be looked upon by many as not "true to the Book" without having a chance to defend his position.

Perhaps the most sensitive spot of all just at present is the issue of "open membership"—that is, the question of admitting unimmersed Christians to membership in Disciples churches. It has become a live issue because of the assertion that some of their missionaries in foreign fields have virtually received the unimmersed into those Christian

groups which, though unorganized or but informally organized, they frequently speak of as their churches. At the International Convention, held at Winona Lake last August, the action of the missionaries was approved by an overwhelming majority. This by no means indicated a general sentiment in favor of open membership, for if the general adoption of that policy by the churches had been submitted to a vote—as it cannot be without a usurpation of ecclesiastical authority which the Disciples will never permit to any convention—the majority would doubtless have been equally overwhelmingly on the other side.

OPEN MEMBERSHIP

Any discussion of the merits of the question would be out of place in this article, but perhaps it is permissible to state an impression of the state of opinion in regard to it. To call for a show of hands or a straw vote simply for or against the admission of the unimmersed, would give little useful information. The following groups and perhaps others, would have to be distinguished:

- 1. Those who are opposed to open membership on principle because they consider immersion essential to salvation according to the divinely revealed plan, so that an unimmersed church-member would have the same standing in the eyes of God as a person who is not a church-member at all.
- 2. Those who are opposed to it because "we have always stood for immersion" and because "our movement" would have nothing distinctive left if insistence upon immersion were abandoned. (This, I must say parenthetically, is a completely sectarian attitude, as well as one based upon an entire misapprehension of the genius and purpose of the movement.)
- 3. Those who are opposed to receiving the unimmersed because the New Testament teaches immersion, and it is ours not to reason why but to follow instructions. These differ from group one above in the fact that they do not follow out the implications of their position; they have no condemnation for Christians of other bodies; they recognize Congregational, Presbyterian and Methodist bodies as truly Christian churches; they are willing to cooperate with them in all possible ways, but they insist that the fact that the apostles did not receive the unimmersed into the church settles the matter for us for all time. These are they who say that the essential purpose of the Disciples of Christ is the restoration of primitive Christianity—as they understand it.
- 4. Those who are opposed not so much because they themselves have scruples as because they think that others have; because it would divide churches; because it would offend many good people; because it would provoke criticism; in some cases, perhaps, because they apprehend that it would get them into trouble and have personal consequences of an unpleasant sort. There are many in this class who consider open membership logical and ultimately inevitable, but think it the part of wisdom and Christian forbearance to make haste slowly.
- 5. Those who are in favor of practicing open membership in foreign fields and in those home fields where the church must serve the whole community. They would

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argue that where a single congregation occupies an entire field it has a duty to those in the community who cannot agree with its usual practice in regard to an ordinance, and that the members of such a church can be true to their own conception of truth and at the same time admit their unimmersed brothers to the full privileges of Christian fellowship.

6. Those who are thoroughly in favor of the open membership policy as a general practice, who say so out loud, and who advocate immediate measures in that direction whenever a congregation is willing to take the step.

STRENGTH OF GROUPS

Any statement in regard to the relative strength of these phases of opinion would be a guess rather than an estimate. It is probably true, as of statistical curves generally, that the central groups are the largest and that the numbers decrease toward both extremes. The first group is very small, and is negligible in influence. The second is considerable in number and includes those who are naturally of a sectarian mind, those whose sentimental attachment to familiar practices outweighs all other considerations, and the unthinking generally. The third is probably the largest class; it includes the intelligent conservatives and strict-constructionists and many of the most devout and useful, and many who could not in all respects be classed as conservatives. The fourth group is probably much larger than is commonly supposed. It includes many who have thought their way through to a liberal position, many who realize that their belief about baptism is itself a "human opinion," and the growing company of those who have little or no theological interest, who do not care very much about ordinances and cannot conceive that God cares very much about them; but they are all alike in wishing to avoid giving offense to their more conservative brethren or to precipitating division in the interest of unity. The fifth class would include many who are studying the concrete social problem of the church in congested city districts, in lonely country parishes, and in mission fields which have been handed over to the exclusive care of the Disciples. The sixth group is small numerically, but influential and growing.

Is the denominational apparatus adequate to the great task of present day Christianity?

No. No denominational machinery is or can be adequate to that task. It is the realization of this fact which is producing the wide-spread desire for a more effective organization of the Christian forces than any which is possible under the denominational regime. More specifically with reference to the Disciples, their "denominational apparatus" is rather notably inadequate for even their proportionate part of the great task. They have generous purposes and high hopes, but they are afraid of any organization sufficiently compact for efficiency. Up to the present time, they have preferred a doctrinaire independency to a functioning organization. A few years ago, when their general convention was re-organized on a delegate basis to make it representative of the churches, this organization was promptly scrapped at the next session and the

convention reverted to its former status as a mere mass meeting. The fear that a convention of delegates would attempt to exercise authority over the faith and practice of local churches, prevents the organization of a representative democracy for the effective transaction of business.

Are the present denominational groups moving toward general coalescence, or toward further splits into still more denominations? Or is the entire denominational order moving toward collapse to make way for a distinctly different type of religious organization?

Perhaps this entire series of articles will make it possible to give a more intelligent answer to these questions. Some things are now reasonably clear. The clearest is that the present denominational alignment does not represent the grouping of Christians with reference to the most important issues of the present time. The possibility that several denominations will split along one or more of their obvious planes of cleavage, and that the fragments will join in other combinations, is a possibility worthy of careful study. Such a re-grouping on the basis of present like-mindedness rather than upon ancient issues would undoubtedly make for peace, for nowadays we do not indulge in acrimonious controversy except with those of our own respective ecclesiastical households.

DIFFERENCES AND UNITY

But this promises no permanent cure for the evils which afflict the church. Denominations have always arisen as groups of the like-minded, and they have been opinionated, self-satisfied, and unfraternal toward others in proportion as they were thoroughly homogeneous. If all of my kind of people are in my church, and if all the people in my church are my kind of people, evidently the impulse to fraternize and cooperate with the people of other churches will be greatly reduced. What Christians need to learn now is how to cooperate and fraternize with people whose opinions and practices are different from their own. We can learn this only by staying in close relations with such people. It is easy to have peace and brotherly love in a carefully selected and hand-picked group of those who hold to a single set of standardized opinions whether liberal or conservative. Do not even the publicans so? It is easy to grant liberty of belief to those who believe exactly with us, and to grant all others the liberty to get out. The seventeenth century had learned that much-except for certain state churches which tried to enforce conformity. They learned how to differ and divide and gather together the men of like opinions. We must learn how to differ and

The Disciples began their career with an insistence upon this very point. Will they divide now upon questions of opinion? That depends upon whether or not they know their own history and their own principles. A few years ago a group of ultra-conservatives split off because they considered certain forms of missionary organization unscriptural. There is always the possibility that other groups of strict-constructionists will separate themselves when they find themselves in the minority upon some question of practice or policy. But such separations are not

likely to carry with them any large fraction of the body. The more liberal element has no notion of separating. The great middle-of-the-road group cannot possibly separate itself from those on either side of it. The most authoritative spokesman for this central group, the weekly paper which is as nearly official as a paper of the Disciples can be, commenting editorially upon the recent congress at Columbus, said: "The differences were all in the realm of opinion and not in the realm of faith. So far everybody is within his rights and his Christian liberty." As the differences referred to included divergent views upon the reception of the unimmersed into membership, the nature of religious authority, evolution, and other equally delicate topics, it is clear that the centerists are in no mood to make any of these topics a ground for division.

The Disciples are happily free from the limitations of an official theology, and they have no machinery by which one generation can fasten upon the next its passing conception of what constitutes orthodoxy. They have, it is true, their habits, their ways of thinking, and their forms of expression, all familiar and endeared through long use and hallowed association. But they are in a position of remarkable freedom to lay aside old error and to adopt new truth, and they have the flexibility which will enable different parts of the body to move at different rates of speed without loss of their essential unity, though not perhaps without certain internal strains and tensions. They need only remember their own favorite motto: "In faith, unity; in opinions and methods, liberty; in all things, charity."

Next week Dr. Joseph Fort Newton will present an outside view of the Disciples. Dr. Newton enjoys the distinction of being affiliated with two communions, the Universalist and the Congregational.

Dialogues of Twilight

By Arthur B. Rhinow

Charity

S PIRIT—Wait for me.
ORGANIZATION—Oh, I forgot about you. Why don't you hurry?

Spirit -I cannot hurry.

ORGANIZATION-I am empty without you.

Spirit-Then wait for me.

ORGANIZATION-But I am full of enthusiasm for progress.

Spirit-There is no enthusiasm without me.

Organization—No enthusiasm? When I come, people fall in line.

Spirit-With organization.

Organization-Oh, I know I need you. Then hurry.

Spirit - The spirit cannot be forced,

ORGANIZATION-But I have the vision. The world is in my plan.

Spirit-You plan for me, and yet without me.

Organization.—Oh, hurry.

Spirit-If I hurry, I die.

ORGANIZATION-And-

SPIRIT-And you die.

The Unquenchable

YOUTH-Raise the shade? Will it not hurt your eyes? Age-No; it is getting dark. The night is coming. YOUTH-The night is coming. Are you afraid?

AGE-Afraid of the dark? No.

YOUTH-You are old and you have lived.

AGE-I am old and I have lived.

YOUTH-Was it worth while?

AGE--Life was a striving for what one cannot get.

YOUTH-But you got much. Wealth, fame, and pretty things.

AGE-Attainment was disappointment.

YOUTH-And are you tired of striving, desiring?

AGE-I am so tired.

Youth-Let me straighten your pillow. How pretty your white hair is. And are you willing to drop all desires?

AGE-Yes! All but one.

YOUTH-But one? Why do your eyes glow? What

AGE-To live.

In the Park

Man-See those patches in the green. MOTHER-Yes; they are beautiful.

MAN-No, no! I mean where the bare earth shows.

MOTHER—See the children playing on them?

MAN-I see nothing but clay instead of grass.

MOTHER-I can see little feet toddling and tripping, wearing down the green. Oh, the beautiful patches!

MAN-They are so bare.

MOTHER-No, no! I can see little ones. Hundreds of them. He, too. He lies far away, a cross upon his heart and a cross upon his grave. But I can see him playing on the bare spot over there.

MAN-You are dreaming, dear.

MOTHER-The bare spots make me dream.

Man-The unbroken green would be so fine.

MOTHER-Oh, don't, don't. Green and gold blend so

MAN-Green and gold?

MOTHER-Golden childhood on the green. And do you not see the lovely flowers?

MAN-On the hard clay?

MOTHER-Through the clay and far away. Crimson flowers. "A sword shall pierce thy soul."

MAN-Hush! Look at the path over there.

MOTHER-Worn by many feet.

MAN-Why did they not take the road?

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MOTHER-They loved the green.

MAN-And killed the grass.

MOTHER-And seamed the green with life.

MAN-And-

MOTHER-And seamed their life with green.

In the Cell

are very strict.

HUSBAND-You will come again?

WIFE-Yes.

HUSBAND-You know you must come.

WIFE-Why, dear?

HUSBAND-You promised "for better or for worse" you know.

WIFE-Did I? I never thought of that.

HUSBAND-But you know what you promised when we were married.

WIFE-I was so nervous.

HUSBAND-Then you did not know?

WIFE-I knew that it was all right.

HUSBAND-Why?

Wife-I loved you.

HUSBAND-But I am not the same man. I am a convict

WIFE-What I loved is the same.

HUSBAND-I do not understand.

WIFE-That is the glory and pathos of a woman's love. The loved one does not understand,

HUSBAND-But you will keep your promise "for better for worse"?

WIFE-I do not remember the promise.

HUSBAND-But-

WIFE-But I shall keep my love.

The Woman of Samaria

(Street in Shechem (Sychar). Men gathered around the woman who has met Jesus at Jacob's well. Also Naomi, her friend.)

YOMAN—Is not this the Christ? He told me all things that ever I did.

JONAH-All you ever did? All? How many moons were you with him? (Laughs coarsely; other men join in the laugh, excepting Tibni.)

TIBNI-How beautiful she is! So different!

Woman—(with lowered head, as though to herself)— He told me all I ever did.

JONAH—(bantering)—What pretty hair you have.

Woman-(covers her hair with her veil)-He told me

NAOMI-Where is your water-pot?

Woman-Oh, I forgot.-He told me all.-Nay, touch me not, Jonah.

NAOMI (tenderly)—What did he say?

Woman-"Thou hast had five husbands; and he whom thou now hast-"

JONAH-Go on. He told you all. By Mt. Ebal, he must

have talked a long time. (Laughs coarsely; but the other men do not join in, as they see tears in the woman's eyes, which she tries hard to hide. They leave hurriedly in the direction of Jacob's well. Jonah slinks away.)

NAOM!-Tell me. How can he tell you all?

Woman-His heart told my heart. Nothing was hid from him.-And-

NAOMI-And?

HUSBAND—Don't go away.

Woman—He believed in me none the less, as of Christ could. (Weeps bitterly in Naomi's arms). WOMAN-He believed in me none the less, as only the

Over There

BABY-Just to cross the street. It must be wonderful. FAIRY-Soon, very soon, my child.

BABY-Why did Mother shriek?

FAIRY—The wheels, the many wheels.

BABY-But why this longing for over there?

FAIRY-That is life, my dear. As long as we live we l:ave an Over There.

BABY-Has Brother?

FAIRY—He dreams of oceans and lands beyond.

BABY-And Sister?

FAIRY—The great adventure is in her soul.

BABY-And Father?

FAIRY-He craves for more.

BABY-And Grandma? Her life is almost done.

FAIRY-She has glorious visions.

BABY-And has Mother an Over There?

FAIRY-Yes, yes. Your own.

BABY-They all? And are there no wheels for them? FAIRY—Cruel and crushing wheels. But man must

hope if he would live. As long as there is life there is an Over There.

Turning Pages

HE-Look at this picture in the fashion plate. My D brother says it looks like me.

THE LOVER-I think it does.

SHE—But I think this picture on the other page looks

THE LOVER—So it does.

SHE-Foolish! How can I look like both of them? They are so different.

THE LOVER-I don't-

SHE-Isn't this a pretty frock?

THE LOVER-Surmounted by a sweet face.

SHE-Do you think so?

THE LOVER-Yes; it reminds me of you.

SHE-What do you mean? This is the third face that reminds you of me. And there is little resemblance between them. What do you mean?

THE LOVER-It is hard to say.

SHE-Your flattery is idle.

THE LOVER-I do not flatter. I mean it. I see you in every woman's face.

SHE-How can you?

THE LOVER-I do not know. It is a mystery.

SHE-I fain would know. Have you no way of telling

Why Did the Rail Men Strike?

HE public is little inclined to look with favor on a strike that threatens to hold up the return of prosperity. The average man says, "We all must accept a gradual return to pre-war levels in price and income, and the wage-earner must take what is coming to him along with the rest of us." Out of the general welter of prejudice induced by the so-called "open shop campaign" the average man jumps to the conclusion that labor is a poor sport when it protests cuts in wages. The deflation of the farmer was a landslide. No one was clearly responsible for it; so it was charged up to natural catastrophies, such as cyclones and earthquakes. But the deflation of labor is always a matter of definite action and there is therefore a chance to lay blame and to fight. No one has accepted deflation willingly. The landlord well deserves the title of "rent-hog," but his vice lies in his having an opportunity to keep his prices up more than in any virtue on the part of those who are unable to maintain theirs.

Labor must accept reduced wages as a matter of course. That it should be unwilling to do so makes it no exception to the rule. That laboring men should use whatever resort they have at hand to prevent large reductions is simply to do what all others do wherever opportunity affords. The human factor is about the same in all classes. In some respects labor has a better case to argue than most others. From the point of view of capital a reduction of income seldom affects bread and butter, though it may cut dividends or luxuries. But to labor it may mean a reduction of even the minimum of comforts, or bread and butter itself, to say nothing of savings or the permanent loss of such gains as have been made in standards of living.

The Railroad Men's Grievance

The recent wage cut ordered for a million and a quarter men by the Railroad Labor Board is not the original source of present disaffection. Like the sinking of the Maine it is the overt act that crystallized a series of grievances. It bulks large as a fighting point, but it is far from the sole and only issue. The cuts ordered are not large, but they are one item in a series, some of which have been made and others yet to be made. The real cause of the strike lies back of and beyond this single cut in wages.

The leaders make their protest on such points as the following: The railroads have persistently refused to obey the board's orders. They farmed out contracts to evade wage scales and up to the date of the strike not one of the twenty-three guilty of this subterfuge had obeyed the board's order of a month previous to void such action and restore the board's jurisdiction. The roads refused to establish adjustment committees as provided by law, though the board demanded that they do so. The Pennsylvania railroad, the most powerful single system in the land, set up a form of shop representation in defiance of the board's stipulations and obtained an injunction preventing the board from even censuring them for it. Orders to replace employes discharged for union activities have been wilfully ignored.

The union leaders claim not only that the roads defy the board at will, but that the three "public members" are in reality biased by the ideas of "big business" and are therefore not impartial. They think this charge is justified by the denoument in this wage order. The law specifies that wages shall be fixed with due regard to the cost of living, and the board openly confesses that this factor has been disregarded in this case, pleading that times are abnormal and that labor must accept less than is just until the roads are "back on their feet." The fact that the board admitted to the conferences such organizations as the Illinois Manufacturers Association and others which the men characterize as "notorious labor baiters," is cited as proof of this charge. The fact that it has scrapped working rules which the unions claim have been built

up through years of experience is a further source of suspicion of the board's impartiality.

Is It an Outlaw Strike?

Whatever the truth is as to the above contentions of the labor leaders it was certainly a bad tactical mistake for the board to characterize the strike as "outlaw." If that word is to be used it should have been applied long ago to every road that refused to obey the board's orders. Either the board has had no power or has lacked inclination to compel the roads to obey. A true account of facts will perhaps show that lack of power more than lack of inclination is the explanation, for we may assume that the board would naturally be jealous of its authority and wise enough to plan against just such protests as labor is making. It was circumspectly explained when the law was in the making that the board's authority would be more recommendatory and arbitral than legally enforceable. Now labor asks what recourse it has other than to strike. A railroad can go serenely on farming out everything from the repairing of locomotives to scrubbing up an office, but a wage earner cannot change the contents of his next envelope.

It was bad tactics for the board to give official sanction to the term "outlaw strike" because the situation demanded salving rather than irritating. If the board has no mandatory powers, the strike could not be an outlaw strike, and if the roads have defied the board it was poor policy to withhold the use of that invidious term until it could be applied to the men. If the board's powers are only those of recommendation, the men are striking to prevent the employers from enforcing a rate they have not accepted; if it has mandatory power it should have demonstrated long ago that it was willing to wield its authority against the roads as the first offenders.

To use such a term is to lend official sanction to a slogan much loved by such labor baiters as are now represented in a certain type of employers' association (happily a disappearing quantity) and to that portion of the public who carry in their bones the age-long feeling of disdain and superiority to the hand worker. No more inane delusion has gotten currency than that which ascribes all high cost to high wages. It is about as scientific as witchcraft. Wages play their part but they are not always even the major factor.

The Wage Cut and the Cost of Living

The Cummins-Esch law provides that wages shall be based upon the cost of living, upon wages in like outside industries and upon the state of railroad business. The men contend that the cuts so far made cannot be justified by any one of these considerations. So many varying citations can be made under the second point that the argument pro and con only puzzles. On the third the men cite the report of the Interstate Commerce Commission to the effect that net earnings so far this year on 201 first class roads are nearly four times those for the same period last year and that the roads stand to earn the full normal income of the "three year test period" of over nine hundred million dollars. They claim the roads themselves admit this probability and that the net earnings of railroads during the past five years are the largest of any five years in their history, thanks to the government's underwritings and the granting of high rates, together with the fact that 1916 was the banner year of all railroad history. The lowering of rates, they contend, will increase business and net profits and does not therefore require a reduction of wages below the cuts already made.

But the main contention of the men is on the basis of the "cost of living" factor. Senator Cummins, the author of the law, stated recently that "the men are entitled to fair wages no matter whether the enterprise is profitable or not" and is further quoted as saying that the minimums of this cut are

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not such a wage. Senator Borah characterizes it as "like peonage" and Senator Simmons, a conservative southerner, declares "no man can support a family on such wages." In giving the board the men's answer their president, Ben Jewell, wrote, "We have repeatedly said we could not accept a decision based upon the theory that labor is a commodity." Wages therefore cannot be adjusted on the basis of a labor market or with respect to capital's profits without reference to the cost of living. He states further that the defense made for the cut by comparison with the wages of 1917 is disingenuous and unfair, as the cost of living had mounted far more rapidly than had railroad wages between 1914 and 1917.

The men claim that the highest wage allowed under this scale would be \$1,724 and the lowest \$563. As a matter of fact, they say, few men in either class will earn so much, for those figures assume that a man will work every day without loss of an hour for illness, vacation, accident or being laid off. These factors average at least 7 per cent and when they are taken into account the cut produces a minimum average of not more than \$523 for 100,000 men and of \$800 for a quarter of a million. Of course no intelligent man will argue that a family can be supported under an American standard on such wages. The leaders point to the fact that Chicago allows a larger sum for food for its jail birds than this lowest wage will allow to honest workingmen.

What Is a Cost of Living Wage?

The railroad wage-earners contend that fifty cents per hour is the lowest possible base for a decent cost of living wage. This would give an average annual income of about \$1,150, counting out an average of 7 per cent for loss of time from various causes. This is a very modest contention. The Industrial Conference Board, an employers association, puts it at about \$1,400. The Department of Labor makes approximately the same estimate. With the single exception of the higher paid classes of clerks, every class falling under the board's order falls below this line, and a half million fall below the minimum named by labor as a bare subsistence. The better paid classes fall considerably below the purchasing power of their 1914 wage. The comparison for clerks works out a little under 88 per cent and that of signalmen 83 per cent. Other skilled classes run about the same, while unskilled labor fares a little better. In the latter case it is not a question of comparison with any previous period but a sheer problem of what it costs to live. Their wage was not a living wage either in 1914 or now. The depressed classes in labor cannot be blamed for fighting to keep wages up to a decent standard even in a time of deflation.

To rescue the matter from thoughtless generalizations let us detail some of the problems of the housewife under the wage scale here offered the depressed classes. Striking an average from budgets made up by two large employing concerns, the Industrial Conference Board and the Department of Labor, we find that the allowance for food is 43 per cent of the expenditure, for shelter 13 per cent, for fuel and light 8 per cent, with 17 per cent left for furniture, illness, recreation, education, benevolence, insurance and all those sundry items which in the average middle class household make up that margin that we call comfort and the refinements of life. The total for these items, out of the \$800 income, would be \$136 for the whole family. Of course there is nothing for saving, and an American standard is not a mere physical living-it is a saving wage, plus education for the children, decency for the home and the same right in the wage-earner's family as in yours and mine to have the living won by the logical bread-winner. For shelter the allowance is \$8.50 per month-less than one-fourth the current rental of the most modest dwelling in a small city. For clothing it is \$152. Let your wife figure that out, and try to defend it for even a family of three, let alone the average of between four and five. Then consider the case of the 100,000 who will earn under \$600.

The net result of this analysis is that more than one-half

of these men would have to work for less than a decent physical living under this cut. The other half would have less actual purchasing power than in pre-war days. And the cut in wages is not the whole story. The wage budgets of the roads for the past six months were \$691,000,000 less than for the corresponding period of last year; punitive over-time charges were scrapped by the Labor Board; the "secondary wage," that is, the charge over and above a basic cost-ofliving estimate allowed to skill, was arbitrarily lowered; working rules were changed to the detriment of wages and thousands of men were discharged. Some of this was doubtless needed rectification, but it all enters into the contention of labor that further cuts are not required by any emergency in railroad finances, and that in any event no cuts should be made below a decent American standard of living. The ethical question involved in the whole issue is inherent in the contention for a human minimum based upon the actual cost of living for an American family.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Cleansed by Suffering*

OLD is refined by fire. Israel came back from exile purged of idolatry forever. One of America's most eloquent preachers never put his heart into his sermons until keen suffering had mellowed his soul. Pain works miracles in our hard human nature.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And every part within me shivers
And quivers in the fiery glow.
Yet say I, trusting: "As God will."
And in his hottest fires, hold still.

He kindles for my profit purely Affliction's glowing, fiery brand; And every blow he deals me, surely, Is given by a master hand. So say I, hoping: "As God will." And in his hottest fires, hold still.

Why should I murmur for thus the sorrow Only longer-lived would be.

Peace may come—yes, will—tomorrow

When God has done his work in me.

So say I, praying: "As God will."

And in his hottest fires, hold still.

This is a poem which I heard Robert Speer quote, in Northhelm, Mass., when I was a junior in college. I did not then appreciate much beyond the music of his voice and the beauty of the words, but now it has been woven into the very fiber of my life. Suffering has its mission. Suffering is God's refining fire. Jesus was made perfect through suffering; we seek perfection by way of cultured ease. But we need to be heated white in the furnace of pain, to be dipped, hissing hot, into baths of tears, and to be battered by the shocks of doom to shape and use. Personality needs the mellowing experience of pain, disappointment and suffering. Speaking of the Prince of Wales the writer of "The Glass of Fashion" says: "May he not mistake popularity for influence." That is a deep saying. People only have influence who have had experience in broad human ways, adversity as well as prosperity. Of a certain priest it is said: "He is too sleek, too fat, too comfortable, he cannot sympathize with me in my pain for he has never known it."

It seems a cruel process to send the steel plow ripping through the velvety meadow-land, but in August comes the golden harvest,

^{*}Lesson for July 30. "The First Return from Exile." Jeremiah, 29-10; Ezra, 1:1-11.

the flowing sea of wheat. It seems a pity to blast the marble from its mountain home, but the heroic statue in the public square is the result. Suffering has its mission. The London fire stopped the plague and started the new city. The breaking of home ties threw the boy upon his own and made a man of him. The loss of his inherited fortune caused the idle youth to make the most of himself. Heaven is dearer because some of our friends are already there. Our present affliction works out our eternal salvation. Many a hard man, ruthless, driving, grasping, has, in a long sickness, found the secret of life. He has gone back to his office with unsteady step, with pale face, but with a kind heart and a new program. "Suffering," says Dr. S. M. Cook, gives a sweeter tone to the voice, a gentler touch to the hand and

to the heart a greater capacity for loving."

A Hindu poet sings: "Crying came I into this world while all about me smiled; may I so live that I may leave this world smiling while all about me weep." The best lumber is seasoned, the best gold is refined, the best steel comes out of the super-heated furnace, the best man is tempered by joy and sorrow, success and disappointment, strength and pain. Only by knowing both success and defeat, by experiencing both sufficiency and dependence, the glow of health and the hour of pain, can enriched, mellowed, sympathizing personality be evolved. "Then welcome each rebuff, that turns earth's smoothness rough, that bids nor sit nor stand but go." "All things work together for good to them that love God."

British Table Talk

London, July 1, 1922.

HE joint report on the reunion of the churches issued by free church and Anglican leaders, is being fiercely attacked from both sides. A strong Anglican party, for which The Church Times speaks, considers that its leaders have been trifling with realities, ignoring differences which are vital, and saying, "Peace! peace!" where there is no peace. Many free churchmen, of whom Dr. T. Reaveley Glover is spokesman, make much the same charges from their side; they thing that the free church leaders in their desire for peace have consented to ambiguous formulas which may be read in different senses, and in no way advance the cause either of truth or of lasting peace. Some of the strongest critics hail from the north of Eugland. My own friends, who criticize the document, do not agree with its modified acceptance of a constitutional episcopacy, but they are much more concerned, lest our people should be committed to a creedal basis; they have no desire to accept the Nicene creed as in any way a test of Christian thinking. It looks as if the men who signed the report will have to face a severe attack; and at present there are few signs that the Lambeth proposals will be generally welcomed. None the less, these critics do less than justice to both groups of signatories. The Anglicans have moved, and give many evidences of their desire for a reunited church in which there will he room for variety of method and expression; they have a deep desire to end the evils of division, which they recognize more clearly than some of us do. And on the other hand, it seems clear that many free churchmen have no belief in any united church, and little desire for it; their objection would be equally emphatic against any proposals which mera corporate reunion. They consider questions of church order and creedal expression quite secondary; and they sometimes forget that differences in such secondary matters hinder their work in the primary matters. It is of course the chief task of the church to deal with the first things; but no one in the ranks can have any doubt that the bitter divisions within the church of Christ do make all its members less powerful in their witness to the great concerns.

Schools and Speech-Days

It is the season of the year when parents and their children are exposed to exhortations from distinguished men. Few can be more fortunate than some of us who heard Sir Peter Rylands, one of our leaders in industry, speaking at Chigwell, the school at which William Penn was a scholar nigh upon 360 years ago. Sir Peter was emphatic upon the work which industry demands of schools. More and more in the big businesses they sought for men whose minds had been trained in such a way that they could tackle the details of any business

swiftly and intelligently. They did not want vocational training; a public school boy or graduate, who had been trained to think, could easily learn the ways of a business; and it was more important that he should bring freshness of mind, and individuality, than a smattering of technical knowledge. . . . One of our foremost schoolmasters who built up Cundle, his school, into a great institution, recently died very suddenly after delivering a lecture in London. Mr. H. G. Wells, who was presiding at the lecture, spoke of Sanderson of Cundle as the greatest of our schoolmasters. Others had introduced science into their schools, but this man cared more for the scientific spirit, which may be introduced into all subjects. He was singularly free from tradition. "Find out what a boy can do, let him do it, and he will do it with enthusiasm and joy." He won through in the end, but he had a severe struggle.

"But undoubtedly his greatest feat, though hardest to assess, hes in the spiritual sphere. Beginning probably with the idea that engineering was good for certain types of boys, and extending the ideals of workshop training to the other subjects in the curriculum as the best means of fostering the creative spirit and of teaching boys to make a practical use of the tools of knowledge, he had reached the conviction that the boy and not the subject was the center of instruction, for 'though standard suits are good, those made to measure are better'; and this led him on to the generalization that the creative spirit he sought to encourage existed in some form in every boy. 'In the rudest flint there lies a diverse spark,' and 'the greatest waste in the world is the waste and decay of capacities, bodily, mental, and spiritual.'"

An Education Week

West Ham is a poor district in the east of London. It has within it a large population, of which 80,000 last week were receiving out-door relief. Yet this district has organized an 'education week," the plans of which reveal an eager enthusiasm for education, and a comprehensive vision of what it means. The program includes a Pageant of West Ham. and all manner of celebrations. On Sunday leading educationalists such as Mr. Lewis Paton, of Manchester, are preaching; on Saturday the players from Mansfield House-a settlement in Canning Town-are giving "Major Barbara," There are also lectures and expositions of educational methods and ideals. When there is such a fine enthusiasm it is always necessary to look for the man; and though he would disown the honor, every one in Canning Town knows that the former warden of Mansfield House, Mr. Hughes, is the leading spirit in this work; he has given many years to the service of education in this region, where poverty always shadows human life, and he has not toiled in vain. In connection with the "week." poems were invited from residents in Canning Town; they

were submitted to Mr. Quiller Couch, the Cambridge professor of English literature; he thought so highly of them that he advised the committee to publish a volume. I have not seen it yet; but I have read the poem, crowned with laurel by Q., and it is magnificent. I will secure a copy and send it. This district of London is full of interest for members of my college. There our men began Mansfield House about 30 years ago in the days when settlements were new; Percy Alden and Will Reason were our pioneers, and we used to pay visits to them at the settlement in our youth, and learned our first lessons there in social service.

A Story With a Moral

A young man was seated in a railway carriage. The carriage was very full and a number of ladies were standing. The young man had his eyes closed. His companion thereupon said to him: "Why are your eyes shut? Are you sleepy?"

"No," he answered, "I keep them shut because I cannot bear to see these ladies standing."

"The Ass of Heaven"

In that most beautiful journel, "The Country Heart," there is a poem by Katharine Tynan, from which it is a pleasure to transcribe some verses:

"If I were like St. Francis,
As no such thing am I,
I'd give the folk of Heaven
A name to know me by:
The Ass of Christ, my Master
In lands beyond the sky.

"If I could bear as meekly,
Stumbling uphill, my load
As he, my little brother,
Inured to curse and rod,
'Twould not so ill beseem me
To be the Ass of God.

"But I am proud and froward, And fain of my own will, Fretting against my burdens, Aware of every hill; Not like the little brother, Patient, forgiving ill."

EDWARD SHILLITO.

CORRESPONDENCE

A Good Word for the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Recent reports from annual denominational gatherings indicate a temper, on the part of several such bodies, of scathing criticism and vociferous condemnation of the movies. As a minister of one of these bodies may I be allowed to register at least a mild yet emphatic dissent from such sweeping judgment. In the first place because it is obviously one-sided. Will Hays is denounced by one of his church leaders as a modern Esau—entirely overlooking the fact that in the Arbuckle case Mr. Hays has gone farther than the law-courts, which not only acquitted Roscoe but also declared him a much-abused man! Does Mr. Hays deserve no commendation for this? Or are our ecclesiastical censors only able to note the omissions.

And what is true of Mr. Hays is equally true of the character of screen plays. As one who studies a play or two each week in some motion picture theater, the writer is entirely aware that much of the tawdry and sensual is presented, yet equally aware

of many screen plays that are not only clean but really inspiring. Vera Gordon's efforts are notable in this way, while Barthelmes, Ray, Douglas Fairbanks and wife, with a number of others represent what is clean and instructive. The play by William Hart, representing a Protestant missionary as robbing a stage to obtain money to build a church, when seen, as a whole, is not nearly so insulting to a clergyman as Dr. Briglieb hysterically represents it.

In any case why not emphasize and commend those pictures which are worthwhile and those actors whose lives are just as decent as those of church leaders, rather than merely howl over the indecent ones? Why not give the motion picture industry, including Mr. Hays, a square deal?

As a user of motion pictures in my Sunday night services I have found the finest courtesy and cooperation among the motion picture distributors, and have been told frequently that it is their desire to give the best when the moral people rally to their support. This, the church people as a whole, have not done, allowing good pictures to die for lack of patronage; yet they flock to see such a mess of frothy sensuality as "Foolish Wives." Finally, as to insulting Protestants in motion pictures, but treating with respect Catholics and Jews-a point emphasized by Dr. Briglieb at Des Moines-it is pertinent to remark that when Protestant churches restrain their ministers from being mere sensationalists, high class vaudeville performers, a la Billy Sunday, performing marriage ceremonies in bathing attire or at some public show, as a show, etc., etc., then there may be a call for such a complaint. Meantime let us watch our own step! In any case if the ridicule be undeserved it will redound to the hurt of those making it. If it be deserved, why not profit thereby?

Pastor Presbyterian Church,

Marysville, Cal.

R. C. McAdie.

Put the Child in the Constitution!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial comment, June 15, regarding the adverse decision of the supreme court on the child labor law, you say that in the fight against child labor "the church has a powerful ally in the union labor movement." Since the words were written the American Federation of Labor has taken action proposing "an amendment to the constitution prohibiting the labor of children under the age of sixteen in any mine, factory, workshop or other industrial or mercantile establishment" and empowering congress to enforce the provisions of the proposed amendment by appropriate legislation.

This action should be promptly ratified by the churches. The issue thus presented is definite and unmistakable. Let the constitution itself stand as an impregnable wall of defense against all who would rob children of their God-given rights. Let state legislation continue, but in the end the people as a whole must decide the question. Once raise the slogan, "Put the Child in the Constitution," and an alignment of forces, for and against, becomes inevitable. The fight will be in the open. It may prove to be a long one, but judging from recent victories on similar lines we cannot doubt what the outcome will be: justice and right will win and childhood will come triumphantly into its own.

San Rafael, Calif.

THOMAS FRANKLIN DAY,

Contributors to This Issue

WINFRED ERNEST GARRISON, dean of Disciples Divinity House, the University of Chicago; author "The Theology of Alexander Campbell," etc.

ARTHUR B. RHINOW, Presbyterian minister of Brooklyn, N. Y.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Quakers Ask Other Denominations to Help

For the first time in religious history, the Quakers have asked men and women of other denominations to join them in their protest against war. The religious society of Friends, embracing Pennsyt-vania, New Jersey, Delaware and Maryland, decided at their yearly meeting to send an appeal throughout the world. The Church Peace Union of New York has taken cognizance of this action and has mailed to the clergy in various parts of the United States the text of the Quaker resolution. Among other things the Friends say: "As Christians we are striving for a warless world. We are firmly convinced that this can be achieved only by refusing to participate in war, simply and sufficiently because war by its very nature is at variance with the message, the spirit and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well: it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian church. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without com-With this principle in its charter the Christian church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever." The churches over the land are asked to read the letter from the Friends at their prayer service and make it the subject of discussion among the people.

Looking Toward Merger of Two Denominations

The Western Unitarian Association in its recent meeting in Chicago considered the question of the relation of Unitarian and Universalist churches in the western territory and voted that the merging of these churches in local communities would be a good thing. The philanthropic funds would in such case be divided between the two denominations. The consolidated church would have membership in both bodies, as would the minister. The church would somewhere in its title carry the words, "Universalist-Unitarian." A fellowship dinner was held in connection with the conference at which the hope was expressed that the two denominations might be merged. Several independent churches were received into the Unitarian fellowship at the meeting of the conference.

Disciples Missionaries Want a Tibetan Typewriter

Who has a typewriter that will write Tibetan? The Disciples missionaries in the land of Tibet have to write the Sunday school lessons out laboriously by long hand for the use of the mission. The Tibetan character has never been used by any typewriting concern. It is stated, however, that the Hammond Typewriter Company will reproduce the character, but it will require several hundred dollars to do it. The missionaries are now seeking the funds to make this achievement possible.

Winona Lake Assembly Opens Its Sessions

Winona Lake Summer Assembly has opened its sessions under the leadership of Rev. George W. Taft, president of the Northern Baptist Theological Seminary. A number of eminent Chicago ministers are on the program this year, inculding Dr. W. R. Wedderspoon, pastor of St. James Methodist church. The themes discussed include the Bible, missions, religious education, denominational programs, the devotional life, rural work and pastoral problems. Last year

the attendance included eighty ministers and 1300 registered Christian workers.

Life of Missionary Leader Now Off the Press

"The Life of Archibald McLean," by W. R. Warren is now off the press and will be distributed to the advance subscribers before the Disciples convention at Winona Lake in August. A. McLean was one of the most widely known Disciples of this generation, and his death two years ago removed from the leadership of foreign missions one of the most devoted champions of that cause in the American church. The book will be distributed from the offices of the United Christian Missionary Society in St. Louis.

More About Buddha Than About Jesus

An evangelical revival is having some vogue in the ranks of the Unitarians. Rev. Joseph H. Crooker in a recent issue of the denominational journal declares

Bishops Defend Dry Law

THE following statement was unanimously adopted at the recent meeting of the board of bishops of the Methodist Episcopal church: "The bishops of the Methodist Episcopal church have noted the present discussion of the Volstead act and the eighteenth amendment to our constitution. Such discussion was to be expected. Ingenuity would be exhausted to discover or invent reasons for the repeal of the laws. Allowing that all the results anticipated have not been realized, that fact lies not against the law but against those who have failed in its enforcement and against those who have encouraged the betrayal of administrative trust. When all has been said, the accomplishment in the writing of these particular laws makes the greatest chapter in America's story of moral reform. It has attracted the attention of the world. It has given to our industrial life an advantage recognized by economists everywhere

"The relation of the drink traffic to crime has long been familiar. to see that the disrespectful treatment of prohibitory laws is not a mere academic impropriety. The great objectives of civilization can not be gained where lawlessness goes unpunished and unrebuked. Mob violence is today a menace which demands most careful thought and wisest treatment. The ability to suppress or prevent disorder which jeopardizes the right of property and life is one of the ultimate tests of civilization. Obedience to law is not an elective to be rendered or refused on the basis of individual or group choice. This we believe. But it is inconsistent to inveigh against the spirit of lawlessness on other fields if in our attitude toward the prohibitory enactment we encourage contempt of Those who make public opinion

must be held accountable for the total result when inconsiderate criticism of laws induces insult to laws. The press of this country must be made to see its inescapable responsibility if its persistent caricature of so-called temperance laws lead the immature to believe that law itself belongs really and only in the comic supplement.

"Where present legislation seems inadequate let it be perfected. Where the law is ineffectual, find the cause and as quickly as may be, remedy it. Let us insist upon it that those who are sworn to uphold the constitution deal with occasion not as propagandists of personal judgment but as defenders of the law.

"Let us choose for office those only who have by word or act established their right of recognition as the friends of prohibitory reform. And saying this, we would record appreciation of the help given to this cause by the President of the United States and by the chief justice; and we would pay tribute to those in the house of representatives and in the senate of the United States and to those in other places of public trust, who have taken and held their place on the side of national morality.

"For the sake of the nation and the world, in the interest of industrial prosperity as of peace and order, for the promotion of all the ends of education and religion we accept for ourselves and urge upon all our people the solemn obligation to guard sacredly the results already gained and to complete the work upon which so many lovers of mankind have wrought, anticipating with confidence the day when despite the cupidity of some and the treasonable intrigue of others the life of the nation shall be lifted to the level of its laws."

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for a drive in the denomination that shall not be centered on money, but on the pulpit. He makes the following indictment of the ministers of that communion which will not arouse much dissent in evangelical circles. "Some of the things told me about able Unitarian ministers by their friendly parishioners have seemed to me very unfortunate. For instance: an intelligent young man reported that his pastor referred more frequently to Daniel Webster than to Dr. Channing, that he quoted Shakespeare oftener than the Bible, and that he told his congregation more about Buddha than about Jesus."

Campmeeting Undergoes a Transformation

The Methodists still have campmeetings, but these are undergoing a great transformation. This is well illustrated by the Des Plaines campmeeting, near Chicago. The professional evangelist has well-nigh disappeared. The revivalism of the past is only a memory of the old timers. The evening addresses this year are given by Prof. Soper of Northwestern University, specialist in comparative religion. Religious education is one of the interests greatly stressed. The campmeeting is thus evolving from the old-time mourner's bench to a modern school of church methods. These radical changes have resulted in a much increased efficiency in the local churches. Methodist leadership sees that Methodism must have light as well as heat in order to carry on.

Catholics Would Rewrite American History

A reinterpretation of American history from the standpoint of religious prejudice is one of the latest phenomena in the educational world. The Knights of Columbus have formed the Columbus Historical Commission which will produce text-books for Catholic schools. As most of the members of the commission are Irish, these text-books will be made to serve the interests of the anti-British element in our population. In a recent book, "A Hidden Phase of American History," by O'Brien, large claims are made for the part played in American history by Irish Catholics in America.

Southern Baptists Will Build Great Hospital in New Orleans

A site has been donated to the southern Baptists on which a two million dollar hospital will be erected in the city of New Orleans. The undertaking of philanthropic phases of Christian service is one of the rather recent developments in this denomination.

Methodist Program in Italy Draws Continued Opposition

In 1914 the Methodists got their first foothold on the top of Monte Mario in Rome. They now own a total of fortysix acres, and propose to erect a college upon this eminence. The Catholic press both in Italy and America has been turning its guns on this enterprise and it is called an "artistic desecration." Owing to the fact that the vatican is not on good terms with the government in

Italy, it seems likely that the protest will be futile. The large gifts made to the Methodist cause in recent years makes it possible for them to make large extensions of their denomination in various parts of Europe where the Methodist banner was never before unfurled.

Methodist Missionaries in India Want No Controversy

The premillennialist movement has wrought sad havoc on many mission fields, disturbing the beautiful fellowship that used to exist there. The Methodist missionaries in North India in their annual meeting recently protested against the millennial controversies, insisting that the church is large enough to include men of all views on this subject. The premillennialist faction has been insisting upon the recall of missionaries who would not take the second coming passages of the scriptures literally. These were accused of "not believing the Bible."

Electric Lights in Nazareth

Thei Christian consciousness gets a bit of a shock out of all this talk of the modernization of Palestine. Under the Turk all things continued as in the days of the fathers, including the robbers on the way to Jericho. But under British rule there is a definite plan for utilizing the water power of the river Jordan, and lighting the streets of Bethlehem, Nazareth and Jerusalem with electric lights. One does not object to the removal of sundry odors from the streets of the holy cities of Palestine, but electric lights seem to be a distortion of the picture. It is but a short

way until tractors, steel plows and even factories will change the whole face of the landscape. The man who wants to see the Palestine our Savior saw can hardly have his desire satisfied.

Union of United Brethren and Southern Methodists Makes Progress

The suggestion at the quadrennial conference of the southern Methodists of the union of that body with the United Brethren has been taken seriously in both churches. Arrangements are being made for a meeting of the unity commissions of the two denominations. Meanwhile the subject of union of northern and southern Methodisms is a live one, and was up for discussion by the southern Methodists.

Minister Addresses Two Evening Audiences

The owner of a vacant lot across the street from Linwood Boulevard Christian church recently tendered the use of this property rent free for open-air religious services. Dr. Burris A. Jenkins at once took advantage of this opportunity and he has large assemblages. On a recent evening he also addressed a union service in First Baptist church.

Bishop Opposes the Ku Klux Klan

The Ku Klux Klan is seeking respectability in many communities in the southland by visiting churches, and handing ministers significant purses of money. This is often done as a reward for a sermon "against Romanism." It is stated on good authority that many ministers in the south have joined the organization. Bishop W. N. Ainsworth

City Temple Minister Returns Home

DR. FREDERICK W. NORWOOD left New York on July 8 to return to his duties as pastor of the London City Temple with a record of sixtyseven public addresses in this country in as many days. He arrived here May 3, coming as the guest of the commission on interchange of speakers and preachers of the World Alliance for International Friendship through the Churches, and traveled extensively, speaking in cities as far apart as Boston, Detroit and Durham, North Carolina. During the first six Sundays of his visit he preached in New York at the Broadway Tabernacle (Congregational), exchanging pul-pits with Dr. Charles E. Jefferson. He also addressed gatherings attended by more than one thousand clergymen, delivered several commencement addresses at colleges and schools, lectured before university and divinity students and spoke at public dinners and luncheons before both lay and clerical audiences.

Dr. Norwood was born and bred in Australia, and he brought to his audiences in America an interpretation of the British people and empire from a colonial viewpoint. The purpose of most of his addresses was to create a better understanding among the English speaking countries. It has been report-

ed that Dr. Norwood, during his stay, received calls from two of the largest Protestant churches in this country, both of which he felt obliged to decline. He also received invitations to return next year and preach during part of the summer at the Broadway Tabernacle and the Fifth Avenue Baptist church in New York.

Before sailing Dr. Norwood expressed his appreciation of the warm welcome he had received in America. He was particularly pleased, he said, with his treatment by the press. "I had heard much on the other side," he said, "of the sensationalism of the American press, and of the irreverence and irresponsibility of your reporters. In this respect I was agreeably disappointed. Your newsgatherers showed remarkable skill in reporting the parts of my addresses I was most anxious to see in the papers, and in reproducing them with accuracy and understanding. They helped me greatly understanding. They helped me greatly in spreading the message I tried to bring." Among the happy occasions of Dr. Norwood's visit was one in which the editor of The Christian Century had the pleasure of being associated with him-the June commencement at Oberlin College when both received the degree of Doctor of Divinity.

of the southern Methodist Episcopal church has the following to say about the organization: "We have indeed fallen upon days of degeneracy if the Christian ministry has allied itself with the Ku Klux Klan and debased the pulpit by a defense of its methods."

Presbyterians Send Message to Japan

The General Assembly directed that a message of good-will should be sent to the church of Christ in Japan. was recently formulated and placed in the hands of Dr. Masahisa Uemura. it was addressed to Rev. Makoto Koya-bashi, stated clerk of the church of Christ in Japan. Among other significant utterances in the document was the following: "We believe with you in the vital relation of Japan to the Christian movement in the Far East and in the world. No more significant event has occurred in modern times, few more significant events in all history, than the emergence of your country from the isolation of many centuries into the noon-day blaze of world prominence. The remarkable energy and skill with which the Japanese are adapting themselves to the wider demands of the new era demonstrate that they are a people of large capacity. Justly was Japan recognized at the peace conference in Paris as one of the five major powers of the world, an equal member of the family of great nations. It has been said that "Japan is leading the orient; but whither?" We in America see in the Christians of Japan men who are striving, under a solemn sense of responsibility, to have their country lead with "clean hands and a pure heart" toward high levels of national character and altruistic service.

Church Unveils a Picture

Pictures are actually coming back into the Protestant church for the first time since the iconoclasts of Martin Luther's day put them out. While the stained glass window has been with us for many years, with its representation of Bible scenes, it is not common to find a painting in a Protestant church. Recently in University Church of Christ in Buffalo a painting of Christ Teaching the Multitude was unveiled. It was the gift of a business man not a member of the church. The Christ figure in the paintof the ing is life size.

Priest Makes An Address in Methodist Sanctuary

Catholics and Protestants have but little fellowship in a religious way, and for that reason the breaking down in some measure of the bigotry that separates them is a real news event. Recently a community meeting was held in the community hali of Jackson Heights Methodist Episcopal church, New York. At this meeting Rev. Ward G. Meehan, rector of St. Joan d'Arc Roman Catholic church, made an address, as well as Rev. Fred G. Corson, pastor of the Methodist church. By agreement with the Protestant leaders of New York this section of the city is to have only one Protestant church and this a Methodist church organized on community lines to receive people of the various denominations. This Methodist church is building an edifice at a cost of \$150,000.

Reserve Corps of Chaplains Maintained

The United States now has a reserve corps of chaplains of six hundred men. This organization will be kept in constant touch with the churches through a board of administration which includes Bishop Brent, Dr. Charles S. Macfarland and representatives of the Roman Catholic and Hebrew reserve chaplains. A number of these reserve chaplains will serve in camp this summer. whole force of chaplains, both active and reserve corps, are now organized under the chief of chaplains, a reform that has come only since the world war.

Geneva Church Protests Futile Conference

The Genoa conference was a futile thing in the eyes of the Protestant church of Switzerland. Recently this church in which John Calvin was once a member sent a communication of the Protestant churches of the world which voices a significant protest. This communication contains the following paragraph: "The Genoa conference offers a spectacle which throws into the clearest relief the moral confusion with which the entire world is at present afflicted. At the conference, transactions are taking place which are disturbing and disconcerting to our sense of right, and a spirit of commercialism and of sordid materialism is prevalent. Persons intriguing for favors display self-interested obsequiousness and hypocritical politeness towards those whose crimes they repudiate; the predominating idea is to secure a portion of the spoils of others. Thus this conference which was originally convened for an excellent object and is attended by eminent men, runs the risk of ending in scandal and impotence."

Watch-dogs of Orthodoxy in Methodist Conference

The Pacific Christian Advocate has a story of "The Faith of Our Fathers League" in the New Jersey conference, trying this year to question ministers entering the conference in full connection Dr. John Handley objected strenuously to any examination of ministers at the hands of self-appointed committees and Bishop Berry said it was a gross impropriety for that committee to draw up a creedal statement and to attempt to coerce men to sign it. Toward the end of the conference Dr. Harold Paul Sloan. leader of the conservative element, presented a resolution originally drawn up by the liberal party some days previous: this resolution expressed entire confidence in the loyalty of the board of bishops to the doctrinal standards of the Methodist Episcopal church."

Secretary Shows How Easy Divorces Are

Dr. William J. Johnson, associate secretary of the Board of Temperance and Social Welfare of the Presbyterian church, has recently published sta-



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tistics showing how easy divorce has become in certain western cities. San Francisco has half as many divorces as marriages; Portland one divorce for every two and a quarter marriages; Seattle one divorce for two and one-fifth marriages. The secretary insists that run-away marriages and the marriages that are performed in wedding parlors are the ones which most largely result in divorce.

Fellowship of the Kingdom Grows in England

The Fellowship of the Kingdom is a new organization in British life which has five years of history. It has sprung up among the Wesleyan Methodists and was originally promoted by young ministers. It has grown until it now includes in its ranks large numbers of ministers of all ages. The gospel as applied to modern life is preached, and behind the social gospel these men put a genuine evangelistic urge. Fellowship in this new preaching passion is the distinctive note of the organization, for it is by fellowship that the fires on the heart altars are kept alight.

Baseball More Interesting Than Second Coming

The Baptist state convention of Michigan this year was a pretty warm affair, coming as it did prior to the national convention. The discussion on fundamentalism and the second coming was all-engrossing until a wireless outfit began to issue the baseball scores. Then

the dominies gathered around the instrument, forgot their controversies and cheered the score which favored Detroit. Let this story be told in all places where people still deny that preachers are human.

Roger W. Babson Tells Why He Goes to Church

Roger W. Babson continues to devote his unusual talents to the cause of the churches, and he has recently issued a sermonette called "Why I Go to Church." This was appreciated so highly that it was printed in display in the Milwaukee papers during the recent sessions of the advertising convention in Among the statements made that city. by Mr. Babson which arrest attention are the following: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the teachings of The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future. We stand at the cross-We must choose between God and mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason. Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."

Preacher Heads a Political Movement

Preachers were once supposed to live in a reclusive fashion, but in these latter days we find them engaged in all sorts of public enterprises. The head of the "Ford-for-President Club" is a Methodist preacher. Rev. William Dawe of Dearborn Methodist church, Detroit, has been very active lately in the carrying on of his club which has gained considerable recognition in the press of the country. Dr. Dawe says: "Some great American will find it his task to lead this nation out of its troubles and I believe that man is Henry Ford."

Methodist Causes Are Remembered in Will

Mrs. G. F. Swift of Chicago died recently and in her will a number of Methodist causes were generously remembered. She belonged to the family that is so well known in the packing business. Among her bequests are the following: \$100,000 to the College of Engi-

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churches. He chooses as his vehicle the twelve leading British clergymen of all denominations, and through a searching character study of each of them, he turns the spotlight on the strength and weakness of modern church practices. Pulpit and press will take sides with and against "Painted Windows." It will be condemned, criticized, praised and quoted. Everybody who is anybody will read it and discuss it. (\$2.50).

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Christianity Produces Reactions in China

The presence of the Christian missionaries in China is bringing a number of interesting reactions. The outgrowth of violent anti-Christian societies shows a fear on the part of the strict nationalists that customs will be changed. The native religious organizations tend to take over Christian customs in various ways, one of the institutions most commonly copied being the Sunday school. The governor of Shansi province in China has organized what he calls a "heartcleaning" society. A hall has been built seating 3,000 persons. It is like a church both within and without and a great organ has been installed. In this institution it is hoped to bring the people to an appreciation of ethical duty. There can scarcely be any doubt as to the source of the new ideas in the mind of the governor.

Presbyterians Had No Easter in Their Church Year

The Presbyterians had no Easter in their last statistical church year. This is not due to any Presbyterian peculiarities, but to the fact that Easter is throughout the world a movable feast. In spite of the fact that the statistics lack the support which is always given by an Easter Sunday the net gain in Presbyterian churches last year was 34,-557. The rolls show 93,259 added on confession of faith, 65,234 added by certificate from other churches, and 11,195 restored to membership. Losses death were 19,919, by dismissal 54,179; and 55,050 were placed on the suspended list, so that the net increase for the year was 34,557. Few denominations keep their records so carefully as to show how great is the loss from suspension. The Presbyterians presumably gained from other religious communions more than they lost, according to the above figures, but the loss of 55,050 in a single year by sheer lack of interest gives away the secret of the leakage in all denominations

Tomb of John Wesley in Decay

Though he has millions of spiritual children, the tomb of John Wesley is now in serious decay. The scandal of this fact has come home to British Methodists, and they held on June 20 a meeting to consider the renovation of Methodism's cathedral chapel. City-Road. The monument to John Wesley in the churchyard behind the chapel is called 'a crumbling monument in a decaying wilderness." The City-Road Chapel property was acquired in 1775. John Wesley died in 1791 in a house adjoining the chapel. The British Methodists

hope to make the premises inviting to tourists who come to pay their respects to the founder of Methodism.

Catholics Hold Educational Meeting

The Roman Catholic church has its own organization of educational interests which is called the Catholic Educational Association. This association holds largely attended meetings annually. This year the sessions were held in Philadelphia and about twenty-five hundred delegates were present. The address of welcome was delivered by Cardinal Dougherty, who celebrated pontifical high mass. Sectional meetings were held in which the problems of various types of schools were discussed Parish school, high school, college, university and seminary had its own sectional meetings. Even the Catholic deaf mutes held a conference and the Catholic Negro Education Society met. Reports were made with regard to the situation in various cities for parish education. Twothirds of the Catholic children in a typical American city go to the public schools and this fact proved disconcert-Bishop Thomas J. Scanlan said: Education is more than knowledge of facts and things. It implies a cultivated sense of right and wrong and well-understood principles of conduct."

Roman Catholics Bewail Small Number of Converts

The accessions to the Roman Catholic church from non-Catholic sources has been variously estimated by Protestants, but in the past it has been difficult to secure information with regard to the actual situation. In a recent issue of America, a Catholic weekly, certain facts are given by a correspondent which may help to show how things are going in the way of winning non-Catholics to the true fold. The priests of New York led the list for the whole country. In that city there were 2.573 converts by 1,141 priests, which is an average of 2.25 each. At the end of the procession stands the city of Santa Fe where there were only 71 converts for 93 priests. complaint is made of the efforts of Prot-

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Offices in the Principal Cities estant proselytizers who work among Catholic peoples in the great southwest by means of manual training schools. It seems evident that while the efforts of the Paulist Fathers, who are organized particularly to win non-Catholics, are fruitful in a measure, the business of converting America to an allegiance to an Italian pontiff is not making rapid progress.

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